

EASTERN CHURCHES OF AMERICA

ADDED TO THE
ORIGINAL PUBLISHED BY THE
AMERICAN BOARD OF COMMISSIONERS AND
SUPERINTENDENTS OF FOREIGN MISSIONS

AND CHURCHES OF THE EASTERN CHURCHES OF
AMERICA

GENERAL INFORMATION OF THE AMERICAN BOARD OF
COMMISSIONERS AND SUPERINTENDENTS OF FOREIGN MISSIONS

AND SUPERINTENDENTS OF FOREIGN MISSIONS
OF AMERICA

TO THE AMERICAN BOARD OF COMMISSIONERS AND
SUPERINTENDENTS OF FOREIGN MISSIONS

SINGLE COPIES

Communications, Reviews, and Book Reviews
should be addressed to the Editor, E.C.C.
c/o Andy, Ramsey.

John E. J. Caldwell, Editor
c/o Red Lippincott,
London, W.C.

The Secretary, Catholic East West
Association,
100 Lexington Avenue,
New York 17, N.Y.

Prof. J. R. Van Rossum,
Schuur Merendinus,
Dordrecht.

Mr. L. L. L.
151 Avenue of the Stars,
New York.

Van of P. van Rossum,
c/o 16 Prince Albert Avenue,
Rotterdam.

Calvin Press Bureau,
c/o P. van Rossum,
Washington.

John Publishers Press,
c/o St. Francis Xavier,
Central, Chicago.

Ready subscribers
to A. and S. and
all back numbers.

THE EASTERN CHURCHES QUARTERLY

(Continuation of *Eastern Churches* Number of 'Pax',
founded 1931)

VOL. IX

SPRING 1951

No. 1

rites and ceremonies of the COPTIC CHURCH

PART IV

(Continued from *E.C.Q.*, Spring 1950.)

THE present article contains a description and a synopsis of the services of the Sacraments of Repentance, Matrimony and Unction of the Sick as administered in the Coptic Church. To these services has been added the Service of Abû Tarbû which is performed over him who has been bitten by a mad dog. The name Abû Tarbû is probably to be identified with that of Saint Therapôn (Θεράπων); *th* and *p* regularly become *t* and *b* when transcribed into Arabic, and final consonants often fall off.

In the description of the Sacrament of Matrimony it should be noted that the anointing of the bridegroom with oil is now rarely performed and, consequently, if it is not done, the Prayer over the Oil as well as the words sung by the choir during the anointing are omitted.

The Service of the Removal of the Crowns, known as Taglisah, is optional, and rarely performed nowadays. A further service in connection with Matrimony has been added which, although no longer in use, is of liturgical interest. It is the service of the Absolution of the Bride on the fortieth day after marriage. It is recorded by the mediaeval Coptic scholar Abû 'l-Barakât Shams ar-Riyâsat in his great liturgical work known as the '*Lamp of the Darkness and the Elucidation of the Service*'.

The Service of the Sacrament of the Unction of the Sick resembles closely the corresponding service in the Greek Church, and attention has been called to those prayers which are the same in both rites.

The mysterious words uttered in the Service of Abû Tarbû are certainly an echo of the magical formulas which occur so frequently in early Coptic medical works.

Sôtêr,

O. H. E. HADJI-BURMESTER.

Alexandria.

Feast of Saint Luke the Evangelist, 18th October 1950.

THE SACRAMENT OF REPENTANCE

Confessions may be heard either in churches or in private houses. In churches no particular place is reserved for hearing confessions, but this is done in some retired part of the edifice. The priest does not wear any liturgical vestment when hearing confessions, unless he is already vested for the celebration of the Divine Liturgy. If the priest stands during the confession, then the penitent stands before him with bowed head; if, on the other hand, the priest is seated, then the penitent sits also.

The priest begins by addressing some words to the penitent urging him to confess all the sins of which he may be guilty. Then the penitent makes his confession, and when he has finished, the priest says the two following prayers: 'Yea, Lord, the Lord Who hath given us power, etc.' and 'Thou, Lord, Who hast bowed the heavens, etc.'¹ These two prayers are, however, in modern practice, usually omitted. Then the priest pronounces the Prayer of Absolution over the penitent who either stands or kneels with bowed head, namely, 'Master, Lord Jesus Christ, the *Only-begotten*² Son and *Word* of God the Father, Who didst break all the bonds of our sins through Thy saving and life-giving sufferings; Who didst breathe into the face of Thine *holy disciples* and holy *Apostles*, and didst say unto them: Receive ye the Holy *Spirit*, those whose sins ye shall forgive unto them, they are forgiven unto them, and those which ye shall retain, they shall be retained to them. Thou also now, our Master, through Thine *holy Apostles* hast granted to those who labour for the time in the priesthood in Thine Holy *Church*, to forgive sin upon earth and to bind and to loose all the bonds of *iniquity*. Now also we beseech and pray Thy *goodness*, Lover of man, for

¹ Both these prayers occur in the Service of the Offering of the Evening and Morning Incense, cf. *E.C.Q.*, Vol. VII, p. 395.

² Words printed in italics indicate that the word in the Coptic text is a Greek one. In modern practice the above prayer is usually recited in Arabic.

Rites and Ceremonies of the Coptic Church 3

Thy servants, our fathers and our brethren and my own weakness, these who bow their heads before Thine holy glory. Grant unto us Thy mercy and break all the bonds of our sins, if we have committed any sin against Thee knowingly or unknowingly or through fear, *whether* in deed, *whether* in words, *whether* from faint-heartedness. Thou, Master, Who knowest the *weakness* of men, do Thou, God, *as a Good One* and Lover of man *grant* unto us the forgiveness of our sins; bless us, purify us, grant unto us absolution, and absolution to all Thy people [at the following words the priest makes the sign of the Cross over the penitent], our fathers and our brethren [at the following words the priests makes the sign of the Cross over himself] and my own weakness. [At the following words the priest makes the sign of the Cross over himself and the penitent]. Bless us, purify us, grant unto us absolution, and absolution to all Thy people. Fill us with Thy fear, direct us unto Thine holy and *good* will, for Thou art our God, and to Thee *is due* glory and honour and power and *adoration* with Thy *Good* Father and the Holy Life-giving *Spirit Consubstantial* with Thee, now and at all times and unto the age of all ages. Amen.' Then the penitent kisses the priest's hand or the Cross, if the priest holds one, and he says: 'I have sinned, absolve me',¹ to which the priest answers 'God absolves thee'.

The penances usually imposed by the priest on the penitent are fasting for a certain number of days, the performance of a certain number of prostrations (μετάνοια), the saying of prayers, etc.

THE SACRAMENT OF MATRIMONY

The Coptic Marriage Rite comprises four distinct services, though the fourth is nowadays rarely performed. The first service is that of Engagement, termed in Arabic Khuṭbah, but popularly known as Gābanīūt. This latter term comes from the Coptic word Jepeniôt which means 'Saying, Our Father', i.e. the beginning of the Lord's Prayer. The second service which is joined to the third service is that of Betrothal, termed in Arabic Tartīb al-Imlāk and in Coptic, Tiakolouthia entepiarēb. This service corresponds to the Ἀκολουθία τοῦ Ἀρραβώνος of the Greek Church. The third service is that of Crowning, termed in Arabic Rutbat al-Iklīl al-Galīl and in Coptic, Tiakolouthia ethbeptaho eratf empigamos. It cor-

¹ These words are said in Arabic.

responds to the Ἀκολουθία τοῦ Στεφανώματος of the Greek Church. The fourth service is that of the Removal of the Crowns after the marriage, and is called in Arabic Taglisah. In Coptic it is termed Pīginkō chrēi empikhloṃ. Its use is optional, and it is performed immediately after the marriage, or, in any case, before the marriage has been consummated.

For widowers and widows there is a special service termed in Arabic Rutbat Ṣalāt az-Zīgat ath-Thāniyat li'l-Arāmīl, since no one may be crowned twice. If, however, one of the contracting parties has not been married before, then the ordinary marriage service is performed, but, of course, the widower or the widow is not crowned.

In mediaeval times, as has already been stated, there was a fifth service in connection with marriage, namely, that of the absolution of the bride on the fortieth day after the crowning. This service was termed in Arabic Taḥlīl al-Arūs Arba'in Yaūmān, and in Coptic, Timetremhe entetishelet henpjōk enem enehoou. It should be compared with the Service of the Absolution of women on the fortieth day after the birth of a male child, cf. *E.C.Q.*, Vol. VIII, Spring, 1950, pp. 302-3.

Marriages are not allowed to be solemnized during Lent, Holy Week, the Fast before the Nativity of our Lord, the Fast before the Falling Asleep of the Virgin, and the Fast before the Feast of the Apostles Peter and Paul. Dispensation for the solemnization of marriages during the Fast before the Feast of the Apostles Peter and Paul may, however, be obtained either from the Patriarch or from the bishop. In cases of absolute necessity, dispensation can also be granted by the Patriarch or the bishop, even in the case of the other prohibited seasons for marriage.

The minimum age at which a valid marriage can be contracted is sixteen years for the man, and fourteen years for the woman.

The degrees of consanguinity are the same as those in force in the Greek Church with, however, one exception, namely, the marriage of first cousins which, is permitted without the necessity of obtaining a dispensation.

Marriages may be annulled on the following grounds, should either of the contracting parties so desire it, except in the case of adultery.

- (a) Adultery (on the part of the woman only).
- (b) Impotence.
- (c) Barrenness.

Rites and Ceremonies of the Coptic Church 5

- (d) If the husband or the wife is absent for the space of seven years, without any news being known of him or her.
- (e) If the husband or the wife have separated for the space of three years, on account of not being able to agree together.
- (f) If the husband or the wife embraces a religion other than that of the Coptic Church.
- (g) If the husband or the wife has contracted some loathsome disease, such as leprosy, elephantiasis, syphilis, etc.
- (h) If the wife leaves her husband's house after dark, and spends the whole night away from the house without her husband's consent.
- (i) If the woman is found not to be a virgin, at the time when the husband consummates the marriage.

If a Copt marries a woman who belongs to the Greek Orthodox or the Roman Catholic Faith, nothing more is required of the woman beyond a written statement that she agrees to accept the Faith of the Coptic Church. In this case, the marriage is performed in the usual manner. In the case, however, of a woman who belongs to some Protestant body, or who is a Jewess, she must first be converted to the Coptic Orthodox Faith and be baptized, before the marriage can be solemnized in the Coptic Church.

Marriages may be solemnized in private houses, but are now more usually performed in churches. The usual hour for the celebration of marriages is from 5 o'clock onwards in the evening.

A description of a Coptic Wedding is given by H. V. Morton in his book *Through Lands of the Bible*, London, 1938, pp. 129-33. This was reprinted in *Middle East*, London, 1941, pp. 73-9.

THE SERVICE OF ENGAGEMENT

This service takes place at the woman's house. First of all, the priest makes certain that there exists no legal objection to the marriage, and then he hears the confession of the man and the woman who intend to become engaged. Then he proceeds to fill in the Contract of Engagement known in Arabic as *Maḥdarr Khuṭūbah*. This document should contain the terms of the proposed marriage, the amount of bride-money to be paid by the bridegroom to the bride, should

he wish to endow his future wife, and the date fixed for the solemnization of the marriage which may not take place before the elapse of two weeks, since a notice of the marriage must be affixed to the church door for the space of two weeks. When the Contract of Engagement has been duly signed by the priest, the contracting parties, their fathers or their guardians, and witnesses, rings of gold or of some other material are produced, as well as the marriage gift called in Arabic *Mahar*, which the bridegroom makes to the bride. Then the priest takes the Cross in his right hand, and declares in the presence of the man and his father, or guardian, and of the woman and her father, or guardian, the formal engagement of the two contracting parties, saying thrice: 'In the Name of our Lord Jesus Christ, our Saviour, we proclaim in this Orthodox assembly the completion of the engagement of the blessed son N. to his betrothed, the blessed daughter N., praying together and saying: Our Father, etc.' The second time there is the slight following change, 'we complete the engagement of the blessed daughter N. to her betrothed, etc.' At the third time, the change is as follows: 'we complete the engagement of the blessed son N. to his betrothed, etc.' Then the priest blesses the engaged couple, and places the rings on the ring finger of the right hand of each of them, and the assistants say: '*Worthy, worthy, worthy*, etc.' Then the priest shall say the following prayer: 'O True Master, the Eternal Only-begotten Word of God, etc.' After this, he shall pronounce the blessing, and the ceremony ends with the Lord's Prayer. Drinks and sweetmeats are then served to the guests and, later, a supper is offered. The Contract of Engagement may be cancelled with the consent of the two contracting parties.

THE SERVICE OF BETROTHAL

The arrangements for this service which is joined to that of the crowning of the bridal couple are the same, whether it is performed in a church or in a private house. On a table which is covered with a fair cloth there are set two candles in candlesticks, the Book of the Gospels, a hand-cross and a receptacle containing oil. The marriage crowns² are wrapped up in a piece of cloth called in Arabic *Lammaṭ*, which is secured by a ribbon³ on which are strung the two engagement

¹ These words are pronounced in Greek, otherwise, the whole service is conducted in Arabic.

² See Plate XIX in *E.C.Q.*, Vol. VIII, January-March, 1949.

³ This is termed in Arabic *zunnâr*.

Rites and Ceremonies of the Coptic Church 7

rings which have been previously removed from the fingers of the bridegroom and the bride. In front of the table there are set two chairs facing the East, on which the bridegroom and bride sit during the ceremony. If it takes place in a private house, other chairs are placed in the room facing the bridal couple. When the bridal party reaches the church or the house, the bridegroom puts on the wedding garment which is a priest's phelonion, white in colour. Meanwhile, the women of the party utter shrill, quavering notes of joy which are termed in Arabic *Zaghâriyat*.¹ These notes of joy are repeated on and off during the whole ceremony. For the marriage two documents are required, the Contract of Engagement (*Maḥḍarr Khuṭûbah*), one copy of which is lodged in the episcopal archives and another is kept in the parish archives, and the Contract of Marriage (*Maḥḍarr 'Akd Zawâg*) of which four copies are made. One has to be lodged in the episcopal archives, one, in the parish archives, one is given to the bridegroom, and one is given to the bride. This Contract of Marriage is a printed form which states that the Sacrament of Matrimony was duly administered to such and such a couple in such and such a church or dwelling on such and such a date. It is filled in by the priest before the ceremony starts, but it is signed by him, only at the end, together with the bridegroom, bride and witnesses. Having, if necessary, duly ascertained whether the engaged couple wish to proceed to the marriage, the priest then begins the service. On either side of the bridegroom and bride who are seated, there are two bridesmaids who hold lighted candles.

The priest² takes in his right hand the Cross and then declares in the presence of the bridegroom and his father, or guardian, and of the bride and her father, or guardian, the Contract of Marriage, saying: 'In the Name of our Lord and our Saviour Jesus Christ we perform the betrothal of the blessed Orthodox son, the youth N. to his betrothed, the blessed Orthodox daughter, the maid N.'³ Then he shall make the sign of the Cross, saying: 'In the Name of the Father and of the Son and of the Holy Spirit, One God. Blessed be God the Father *Almighty*. Amen.' The singers shall answer 'Amen' thrice, and then all shall say the

¹ This note is produced by a quick, tremulous motion of the tongue, cf. E. W. Lane, *Manners and Customs of the Modern Egyptians*, London, 1871, Vol. I, p. 207.

² The priest usually wears only the epitachelion, but sometimes, he wears also the phelonion.

³ This declaration is made in Arabic.

Lord's Prayer. The priest shall say again 'In the Name of our Lord, etc.', placing the words 'blessed Orthodox daughter' before those of 'blessed Orthodox son', and then he shall make the sign of the Cross, saying: 'Blessed be His *Only-begotten* Son Jesus Christ our Lord. Amen.' and the singers shall answer, as before. Then the priest shall say again: 'In the Name of our Lord, etc.', in the same form as at the first time, and he shall make the sign of the Cross, adding: 'Blessed be the Holy *Spirit*, the *Paraclete*. Amen', and the singers shall answer, as before. Then the priest shall conclude, saying: 'Glory and honour, honour and glory to the *All-holy Trinity*, Father, Son and Holy *Spirit*. Now and at all times, and unto the age of all the ages. Amen.'¹ Then the priest shall rise and shall turn to the East and shall uncover his head,² and shall say: 'Have mercy upon us, etc.'³ After this, the priest shall say the Prayer of Thanksgiving⁴ and the Prayer of Incense,⁵ and he shall offer incense. Meanwhile, the deacons shall sing: 'This is the censer of *pure* gold, etc.'⁶ Then there shall be read the Epistle, I Corinthians i, 1-10, and after this shall be said the Trisagion,⁶ and the priest shall say the Prayer of the Gospel,⁷ and the Psalm-versicle, Ps. 84, 11-12⁸ shall be said. Then there is read the Gospel, John i, 1-17, and when it is ended, the people shall say the Response: 'Hail, bride-chamber diversely adorned of the True *Bridegroom* who united Himself with humanity'. If the Patriarch or a bishop be present, then there is sung the following: 'In like manner we exalt thee with the *hymnodist* David, etc.' Otherwise, there is sung: 'Intercede for us, O our Lady, the Mistress of us all, etc.' After this, the priest shall say the Three Prayers, namely, for the Peace, for the Patriarch and for the Congregations,⁹ and then the Creed¹⁰ is said. After this, the priest shall say the following Prayer of Betrothal, and whenever he mentions the betrothed, he shall sign them on the fore-

¹ This is sung at the Service of the Offering of the Evening and Morning Incense, cf. *E.C.Q.*, Vol. VII, p. 393.

² In actual practice the priest does not uncover his head.

³ For this and what follows up to the Prayer of Thanksgiving, cf. *E.C.Q.*, Vol. VII, pp. 391-2.

⁴ Cf. *E.C.Q.*, Vol. VII, p. 392.

⁵ This is sung also at the Divine Liturgy, cf. *E.C.Q.*, Vol. VIII, p. 10.

⁶ Cf. *E.C.Q.*, Vol. VII, p. 397.

⁷ Cf. *E.C.Q.*, Vol. VII, p. 394.

⁸ Chapters and verses of the Old Testament are quoted according to the Septuagint Version, cf. *E.C.Q.*, Vol. VIII, p. 4.

⁹ Cf. *E.C.Q.*, Vol. VII, p. 395.

¹⁰ Cf. *E.C.Q.*, Vol. VII, p. 398.

head with the sign of the Cross. 'God Who didst *fashion* man with Thine Hands alone, etc.' Then there is sung: 'Christ the *Word* of the Father, etc.' and after this the priest shall say the second Prayer of Betrothal: 'Master, Lover of man, Who didst fulfil the *prophetic utterance*, etc.' At the end of this prayer there shall be sung: 'Even as Thou didst give to Thine *Holy Apostles*, etc.' The priest shall now say the third Prayer of Betrothal: 'Master, Lord our God, Who didst accompany the servant of Abraham the *patriarch* into Mesopotamia, etc.' This prayer is the same as the prayer in the Greek Rite of Betrothal, namely, Κύριε ὁ Θεὸς ἡμῶν ὁ τῷ παιδί τοῦ πατριάρχου Ἀβραάμ συμπορευθεὶς ἐν τῇ Μεσοποταμίᾳ, κ.τ.λ., but it is only about half the length of the Greek prayer. Then there is sung the Response: 'My *peace* which I received of My Father, etc.' After, this, the priest shall say the Prayer of Thanksgiving for the Betrothal: 'We give thanks unto Thee, Lord God *Almighty*, etc.' Then there shall be sung: 'God shall bless us, etc.', and the singers shall say the Lord's Prayer. The priest shall say the following prayers: 'Yea, Lord, the Lord Who hath given us power, etc.' 'Thou, Lord, Who hast bowed the heavens, etc.'¹ and 'Master, Lord Jesus Christ, etc.'² The people shall say: 'Kyrie eleison' thrice, and then the priest shall conclude with the Prayer over the Marriage Garment:³ 'Master, Lord Jesus Christ our God, Who hath adorned the heaven with stars and hath revealed the earth in the beauty of flowers bearing *fruits* of divers kinds, and hath favoured mankind with heavenly things, and hath⁴ given unto them the *enjoyments* of the earth; do Thou also, *Good One* and Lover of man, we beseech Thee, bless these *garments* which are here,⁵ in order that they may be unto Thy servants who shall wear them by the good pleasure of thy *goodness*, *garments* of glory and salvation, *garments* of joy and gladness. Keep them pure in their *soul* and their *body* and their *spirit*. May their life be in *peace* and *joy* through the *performance* of righteousness. Grant unto them the *enjoyment* of heavenly and earthly things. May they be rich in the works of righteousness; their houses and their *store-houses*, filled with all *good things*. May they be worthy to perform Thy Will at all times, for Thou art Compassionate,

¹ Cf. E.C.Q., Vol. VII, p. 395.

² Cf. E.C.Q., Vol. VII, p. 396.

³ i.e., the Lammat, crowns, rings and ribbon (zunnâr).

⁴ The Coptic text here changes to the second person singular. This is quite a regular feature in Coptic prayers.

⁵ Here an Arabic rubric states: 'Here he shall sign with the Cross'.

and great and just is Thy mercy. To Thee *belongeth* with Thy Good Father and the Holy, Life-giving *Spirit Consubstantial* with Thee, the glory, now and at all times and for ever. Amen.' Then the singers shall sing: 'With a *spiritual garment* was Michael clothed, and with a breast-plate of *pearls* was Michael girt, etc.' Meanwhile, the priest places the rings on the ring-finger of the left hand of the bridegroom and of the bride. Then he passes the girdle (*zunnâr*) beneath the armpit of the bridegroom, and fastens it upon his shoulder.

THE SERVICE OF THE GLORIOUS CROWNING¹

Having uncovered his head,² the priest shall begin, saying: 'Have mercy upon us, etc.' After this, he shall say the Prayer of Thanksgiving and the Prayer of Incense, and he shall offer incense.³ Meanwhile, the deacons shall sing: 'The censer of gold is the *Virgin*, etc.' Then there shall be read the Epistle to the Ephesians 5, 22-6, 3. After this, the deacons shall sing the Trisagion,⁴ and the priest shall say the Prayer of the Gospel.⁵ Meanwhile, the deacons shall sing the Psalm-versicle, Ps. 18, 6* and Ps. 127, 3. Then there is read the Gospel, Matt. 19, 1-6, and at the end of it there is sung the Response: 'Ye whom the Holy *Spirit* hath attuned together as a *lyre*, etc.' Then the priest shall say the following supplications: 'Lord, God *Almighty*, Who art in the heaven, etc.' Choir: '*Kyrie eleison*.' Priest: 'Who created the heaven and the earth, etc.' Choir: '*Kyrie eleison*.' Priest: 'Who created man *according to Thy likeness*, etc.' Choir: '*Kyrie eleison*.' Priest: 'Who created woman from the rib of Adam, etc.' Choir: '*Kyrie eleison*.' Priest: 'Who blessed Abraham and Sarah, etc.' Choir: '*Kyrie eleison*.' Priest: 'Who preserved Isaac, etc.' Choir: '*Kyrie eleison*.' Priest: 'Who blessed Jacob, etc.' Choir: '*Kyrie eleison*.' Priest: 'Who exalted Joseph, etc.' Choir: '*Kyrie eleison*.' Priest: 'Who didst will at the end of days to be born of a woman, etc.' Choir: '*Kyrie eleison*.' Priest: 'Who wast present at the marriage at Cana of Galilee, etc.' Choir: '*Kyrie eleison*.' Priest: 'Who changed water into wine, etc.' Choir: '*Kyrie eleison*.' Priest: 'Who wast at Cana of Galilee, etc.' Choir: '*Kyrie eleison*.' Priest: 'Doer of good

¹ The Arabic title of this service is *Tartīb al-Iklīl al-Gallīl*. It follows immediately the Service of the Betrothal.

² In actual practice the priest does not uncover his head.

³ For the preceding prayers and ceremonies, cf. page 8.

⁴ Cf. *E.C.Q.*, Vol. VII, p. 397.

⁵ Cf. *E.C.Q.*, Vol. VII, p. 394.

Rites and Ceremonies of the Coptic Church 11

and Pitiful One, etc.' Choir: '*Kyrie eleison*'. Then shall be sung: 'Christ the *Word* of the Father, etc.' After this, the priest shall say the Prayers for the Peace, for the Patriarch and the Congregations,¹ and then the Creed² shall be said. After this, the priest shall say the following prayer: 'God, Who art and Who continuest for ever, etc.' in which the following petition may be noted: 'Do Thou, also now, our Master, we beseech Thee, join Thy servants N. and N. that they may be joined to one another in one *flesh*'. Then there is sung the Response: '*According as* Thou didst give it to Thine *holy Apostles*, etc.' and 'The *gate* of the East is Mary the *Virgin*, etc.' Then the priest shall say the second prayer of marriage, namely, 'Lord, our God, the Creator of all *nature*, Who hath created man from the earth, etc.' The first part of this prayer corresponds more or less to the first part of the prayer in the Marriage Rite of the Greek Church: 'Ο Θεός ὁ ἀχράντος, καὶ πάσης κτίσεως δημιουργός, κ.τ.λ. It is a prayer which asks for a blessing on the bridal couple, as may be seen from the following petition: 'Do Thou, also, *Good One* and Lover of man, bless the union of Thy servants N. and N.' and 'Bless Thy servants N. and N. who are joined together at this hour'. Then there is sung the Response: 'My *peace* which I received from My Father, etc.' and 'All the kings of the earth walk in thy light, etc.' After this, the priest shall say the third prayer of marriage, namely, 'Lord, our God, the Great, the Eternal, Who caused life to be from that which was not, etc.' This is also a prayer which asks for a blessing on the bridal couple. Then there is sung the Response: 'Forget not the *testament* which Thou didst establish with our fathers, etc.' and 'Thou shinest more than the sun. Thou art the *East*, etc.' After this, the priest shall say the Prayer of Humiliation, namely, 'Bend Thine ear, Lord, and hear us, etc.' in which God is asked to confirm the marriage and to assist the bridal couple in their future life, i.e. 'Confirm the union of Thy servants N. with N. his *helper*' and 'May they live long with abundance of days, living in tranquillity and *piety* and *patience* and submission, blameless and without offence'. Then there is sung the Response: 'May God bless us; we will bless His Holy Name, etc.' Then the priest shall say the Prayer over the Oil of Anointing,³ namely, 'Master, Lord God *Almighty*, Father

¹ Cf. *E.C.Q.*, Vol. VII, p. 395.

² Cf. *E.C.Q.*, Vol. VII, p. 398.

³ If the anointing of the bridegroom and the bride is not performed, this prayer as also that appointed to be said after the anointing, is naturally omitted.

of our Lord and our God and our *Saviour* Jesus Christ, Who with the *fruit* of the sweet olive tree didst anoint priests and kings and *prophets*; we beseech and we pray Thee, Lord, the Good Lover of man, with a blessing to bless this oil. May it be an oil of *sanctification* to Thy servants N. and N. Amen. A *weapon* of truth. Amen. And of *righteousness*. Amen. An anointing of purification and incorruption. Amen. A light and an unfading beauty. Amen. Unto gladness and true adornment. Amen. For strength, health and victory against all the *workings* of the *adversary*. Amen. Unto the renewal and the *salvation* of their *soul* and *body* and *spirit*. Amen. Unto wealth and the bearing of the fruit of good works. Amen. Unto the glory and honour of Thine Holy Name with Thine Only-begotten Son and the Holy and Life-giving *Spirit Consubstantial* with Thee, now and always, etc.' While the priest anoints the bridegroom, the choir shall sing: 'May this oil destroy *demons*, etc.', and while he anoints the bride, they shall sing: 'Thou hast anointed my head with oil, etc.' Then the priest shall say the Prayer after the Anointing with Oil, namely, 'Lord, God of hosts, etc.' After this, the priest shall take hold of the crowns and shall pray over them, as follows: 'God Who art holy, Who dost crown Thy Saints with unfading crowns, and dost join in unity things of heaven and things of earth; do Thou also now, our Master, bless these crowns which we have prepared to set upon Thy servants. May they be to them a crown of glory and of honour. Amen. A crown of blessing and of salvation. Amen. A crown of rejoicing and of enjoyment. Amen. A crown of *virtue* and of *righteousness*. Amen. A crown of *wisdom* and of understanding. Amen. A crown of comfort and of strength. Amen. *Grant* to Thy servants who shall wear them an *angel* of *peace* and a bond of *love*. Deliver them from all shameful thoughts and disgraceful *desires*, and save them from all *evil burdens* and every *diabolical inclination*. Let Thy mercy be upon them. Hear the voice of their prayer. Set Thy fear in their heart. Guide their life that they may be without want unto old age. Cause them to rejoice in the sight of their sons and daughters, and those whom they shall beget, bring up to be useful in Thine One Only *Catholic, Apostolic* and Holy Church, firm in the *Orthodox* Faith for ever. Guide them in the path of righteousness through the goodwill of Thine Holy Father and the Holy *Spirit*, now and at all times, etc.' The priest shall now place upon the head of the bridegroom and of the bride the crowns which are attached to each other

Rites and Ceremonies of the Coptic Church 13

by a long ribbon, and he shall say: 'Set, Lord, upon Thy servants a crown of invincible grace. Amen. A crown of exalted and great glory. Amen. A crown of good and unconquerable faith. Amen.'¹ And bless all their works, for Thou art the Giver of all *good things*, Christ our God, and to Thee *belongeth* honour with Thy *Good Father* and thine Holy Life-giving *Spirit Consubstantial* with Thee, now and at all times, etc.' Then the priest shall place the cloth called in Arabic *Lammat*,² upon their heads, and making the sign of the Cross over them, shall say in Arabic: 'Crown them with glory and honour, O Father. Amen. Bless them, O Only-begotten Son. Amen. Sanctify them, O Holy Spirit. Amen.' Then the choir shall sing: '*Worthy* (thrice) is the bridegroom and his *helper*', and after this, they shall sing the following hymn: 'Unfading crowns the Lord hath set upon this bridegroom of Jesus Christ. Shine, shine, O bridegroom and thy true bride who is in thy prepared dwelling-place. Accept the joy and the *gift* of God which Christ our God hath given to thee. Go in joy to thy bride-chamber which is diversely adorned.' Then the priest shall say the Lord's Prayer and the Absolution, namely, the following prayers: 'Yea, Lord, the Lord Who hath given us power, etc.' and 'Thou, Lord, Who hast bowed the heavens, etc.' and 'Master, Lord Jesus Christ, the *Only-begotten* Son and *Word* of God the Father, etc.'³ Then he shall make the sign of the Cross over the head of the bridegroom, saying: 'He Who blessed our father Adam and Noah, etc.', and after this he shall make the sign of the Cross over the head of the bride, saying: 'He Who blessed our father Adam and Eve, etc.' Then he shall read to the bridal couple an Address in Arabic. This Address is in seven sections, and after the first the choir shall sing: 'The Cherubim worship Him, the Seraphim glorify Him, etc.' After the second they shall sing: 'My *peace* which I received from My Father, etc.', and after the third: 'King of *peace*, give to us Thy *peace*, etc.', and after the fourth: 'Hearken, my daughter, behold, give ear, etc.', and after the fifth: 'King of *peace*, give to us Thy *peace*, etc.', and after the sixth: 'The hour of blessing is this, etc.' After the seventh section there is said the Lord's Prayer, and after this, the priest shall say the

¹ This reading of the text is that of MS. No. 362 Lit., Coptic Museum, Old Cairo, since the text of the printed edition *Kitāb Ruḥbat al-Iḥlāl al-Gaṣlī*, Cairo, A.M. 1604, is incorrect.

² The *Lammat* is a piece of white silk cloth, 1.50 x 40 cm. on which two crosses are embroidered in the centre.

³ For these prayers, cf. page 9.

blessing, and the service shall conclude with the following Canon which is sung by the choir: 'Hail, Bride who shineth, Mother of the Giver of light, etc.'

THE SERVICE OF THE REMOVAL OF THE CROWNS, KNOWN AS TAGLISAH

As has already been stated, this service is optional and, indeed, is but rarely performed nowadays. Even in mediaeval times, according to Abû 'l-Barakât Shams ar-Riyâsat, it was neglected by most people. In Coptic it is termed Pijinkhō ehrēi empikhloṃ,¹ and in Arabic, Tartīb Raf'a al-Iklīl min alâ Râs al-'Arīs fi 'l-Lailat ath-Thâniyat min Iklīlhu, i.e. the Order of the lifting off of the crown from the head of the bridegroom on the second night of the crowning. As the night of the marriage is to be included in this reckoning, the second night would be, therefore, that of the following day. However, the time at which this service was performed varied, since according to Abû 'l-Barakât Shams ar-Riyâsat, it was performed on the eighth day after the crowning. In the twentieth chapter of his *Lamp of the Darkness and the Elucidation of the Service* which deals with matrimony, he states: 'What is included in this chapter and what most people neglect, is the lifting off of the crown from the head of the bridegroom on the eighth day'.² On the other hand, a MS. No. 362 Lit. of the Coptic Museum, Old Cairo, fol. 120r entitles this service, as follows: 'The lifting off of the crown from the head of the bridegroom on the seventh day'. As regards the eighth day for the performance of this service, it would agree with that observed in the Greek Church for a corresponding service which is called Εύχη ἐπὶ λύσιν στεφάνων τῇ ὀγδόῃ ἡμέρᾳ. In any case, should this service be performed, it must take place before the marriage has been consummated.

According to the initial rubric, 'the priests and deacons shall be brought, and they shall come with the bridegroom and the bride with the appropriate chants to the place prepared for this ceremony. After the two of them (the bridegroom

¹ R. Tûkhl, *Rituale*, p. 290.

² From a MS. of the *Lamp of the Darkness*, etc. fol. 214 v., now in the possession of Girgis Ef. Filûtâûs 'Awad who very kindly supplied the writer with these particulars. This MS. is undated, but if we assume that the year 1072 A.M., which begins the Paschal List which it records, was the year in which this MS. was copied, then we may assign to it the date 1353 A.D.

Rites and Ceremonies of the Coptic Church 15

and the bride) have been seated before the Book of the Gospels and the Crosses which have lights on either side, the service shall proceed on this wise.'

The priest shall say the Lord's Prayer and the Prayer of Thanksgiving and the Prayer of Incense,¹ and he shall offer incense according to custom. Then the deacons shall sing what is appointed before the reading of the Epistle. After this, the First Epistle to Timothy 4, 9-15 shall be read, and the Trisagion² shall be sung, and the priest shall say the Prayer of the Gospel.³ Meanwhile, there shall be sung the Psalm-verse, Ps. 127, 3. Then the Gospel, John 1, 14-17, shall be read, and after this, there shall be sung first in Coptic and afterwards in Arabic the following: 'Sing unto the Lord with a new song, with an *ode* and a *hymn*, for the blessed brother, the bridegroom, and his *helper*'. Then there shall be sung in Arabic a Canon which is in seven sections. After each of the first six sections of this Canon there shall be added the following: '*Worthy* (thrice) is the bridegroom and his helper'. At the conclusion of this Canon the singers shall sing the proper Response, and then the priest shall say the Prayers for the Peace, for the Patriarch and the Congregations,⁴ and after this, the Creed⁵ shall be said. Then the priest shall say the following prayer: 'God of our fathers, Father of our Lord and our God, etc.' Then there shall be said the Lord's Prayer, and after this, the priest shall say the Absolution⁶ and the blessing, and then he shall remove from the heads of the bridegroom and the bride their crowns.

THE SERVICE OF THE ABSOLUTION OF THE BRIDE ON THE 40TH DAY

This service is not given in any of the printed editions of the Coptic Marriage Rite. It is found, however, in the chapter on matrimony in the *Lamp of the Darkness and the Elucidation of the Service* of Abû 'l-Barakât Shams ar-Riyâsat, where it is entitled 'What is included in this (chapter) is the Absolution of the bride on the fortieth day'. This title and the following contents of this service is according to the

¹ For these two prayers, cf. page 8.

² Cf. *E.C.Q.*, Vol. VII, p. 397.

³ Cf. *E.C.Q.*, Vol. VII, p. 394.

⁴ Cf. *E.C.Q.*, Vol. VII, p. 395.

⁵ Cf. *E.C.Q.*, Vol. VII, p. 398.

⁶ i.e., the prayer 'Master, Lord Jesus Christ, the Only-begotten Son and Word of God the Father, etc.', see page 9.

text of a MS. in the possession of Girgis Ef. Filûtâûs 'Awad who very kindly supplied it to the writer. This MS. is the same as that mentioned on page 14, note 2. According to another MS. in the possession of Girgis Ef. Filûtâûs 'Awad which is dated 1636 A.M.—1919–20 A.D., but which was copied from a MS. in the Dair as-Suryan in the Desert of Nitria, dated 1445 A.M.—1728–29 A.D., the Coptic title of this service is Timetremhe entetishelet henpiôk enem enehoou.

The (Prayer of) Thanksgiving¹ is said and incense is offered.² Then there is read the Epistle of Paul to the Ephesians 5, 33–6, 3. After this, the Trisagion³ is said, and then the Psalm-versicle, Ps. 44, 14. Then the Gospel according to Matthew 25, 1–10*. Then there are said the Three Prayers⁴ and the following prayer only: 'Master, Lord God Almighty, etc.'⁵ Then the Lord's Prayer and the Absolution⁶ are said, and he (the priest) shall then anoint her (the bride) on the forehead with oil, and shall administer to her the Holy Communion.

The above description of the service is found on folio 214v of the aforementioned MS.

THE SERVICE OF DIGAMY

This service is used when both of the contracting parties have been previously married, i.e. one is a widower and the other a widow. In the case where only one of the contracting parties has been married previously, the ordinary marriage service is used, but the widower or the widow, as the case may be, is not crowned, since no one may be crowned twice.

The title of this service in Arabic is: Tartîb Şalât as-Zîgat ath-Thâniyat li 'l-Arâmal, and in Coptic it is called Nê etouôsh emmôou ejennê etounahotpou egamos snau,⁷ i.e. 'What is read over those who are about to unite in second marriage'.

The priest shall begin with the usual prayers,⁸ and after these he shall say the Prayer of Thanksgiving¹ and then he shall offer incense,² and the deacons shall say the Lord's

¹ Cf. *E.C.Q.*, Vol. VII, p. 392.

² With, of course, the accompanying Prayer of Incense, cf. *E.C.Q.*, Vol. VII, p. 392.

³ Cf. *E.C.Q.*, Vol. VII, p. 397.

⁴ Cf. *E.C.Q.*, Vol. VII, p. 395.

⁵ The contents of this prayer are not given in the MS., but only the opening words.

⁶ Cf. page 13.

⁷ R. Tûkht, *Rituale*, p. 300.

⁸ Cf. the opening prayer of the Service of the Glorious Crowning, page 10.

Rites and Ceremonies of the Coptic Church 17

Prayer and Psalm 50. Then they shall sing what is appointed before the reading of the Epistle. This Epistle is Hebrew 13, 1-5, but if the bridal couple so desire, there shall be read I Corinthians 7, 7-9. After this, the Trisagion¹ shall be said, and the priest shall say the Prayer of the Gospel.² Then there is said the Psalm-versicle, Ps. 127, 3, and after this, the Gospel, John 3, 27-9 is read. Then there is sung the Response: 'For, lo, thy joy and thy gladness is fulfilled, etc.', and after this, the priest shall say the Prayers for the Peace, for the Patriarch and the Congregations.³ Then the Creed⁴ shall be said. After this, the priest shall say the following prayer: 'Master, Lord God the *Almighty*, etc.' in which may be noted the petition 'for Thy servants N. and N. who are united at this hour, *hoping* in Thy grace . . . bestow upon them absolution and forgiveness: *shield* them with Thy right Hand: save them from all *envy*, keep them in oneness of heart; *grant* unto them joy and gladness for many years and calm seasons in *peace* and *love* and *righteousness*'. At the end of this prayer there shall be said the Lord's Prayer, and then the priest shall say the Prayer of Absolution.⁵ After this he shall anoint them with the oil which he has blessed,⁶ and then he shall say the blessing. He shall then conclude the marriage service with an admonition to the bridal couple which is read in Arabic.

THE SACRAMENT OF UNCTION OF THE SICK

Before the reception of this Sacrament the sick man shall make a confession of his sins. If he is dangerously ill, the actual unction is given to him by the priest on his sick-bed. This service is also performed publicly once a year on the Friday before the Saturday of Lazarus,⁷ at the conclusion of the Service of the Offering of the Morning Incense⁸ and immediately before the commencement of the Divine Liturgy. On this occasion all the members of the congregation who are present are anointed with the holy oil.⁹

¹ Cf. *E.C.Q.*, Vol. VII, p. 397.

² Cf. *E.C.Q.*, Vol. VII, p. 394.

³ Cf. *E.C.Q.*, Vol. VII, p. 395.

⁴ Cf. *E.C.Q.*, Vol. VII, p. 398.

⁵ Cf. *E.C.Q.*, Vol. VII, p. 396.

⁶ For the blessing of the oil and the form of anointing, see page 11, but, as in the case of the Service of the Crowning, this anointing is generally omitted.

⁷ The Saturday of Lazarus is the eve of Palm Sunday.

⁸ Cf. *E.C.Q.*, Vol. VII, p. 391.

⁹ In the Greek Church the Service of the Unction of the Sick is performed publicly on the Wednesday of Holy Week and in some places, also on the eves of the Feasts of the Dormition and of the Nativity of our Lord. On these occasions also all those who are present receive the unction.

Before the Sanctuary (Haikal) Screen there is set a lamp-stand holding seven lamps unlit, and as often as a priest shall begin to read one of the seven prayers for the sick, he shall light one of the lamps. For this service the priests wears only the epitachelion which may be of any colour, except black.

As in the Greek Rite of the Unction of the Sick, this service also comprises seven sections which, in the Coptic Rite, are termed Prayers. Strictly speaking, each of the seven priests assembled should say one of the seven prayers, but, of course, if this number of priests is not available, then the prayers are divided between those priests who are present. Often this Rite has to be performed by one priest only.

FIRST PRAYER

The first priest shall light the first lamp and shall say : '*Have mercy upon us, etc.*' Then the congregation shall say the Lord's Prayer, and after this, the priest shall say the Prayer of Thanksgiving and the Prayer of Incense and shall offer incense.² Then he shall say the Psalm 50 and the Prayer for the Sick,³ namely, '*Again also let us beseech God the Almighty, etc.*' Deacon : 'Pray for our fathers and our brethren who are sick, etc.' Congregation : '*Kyrie eleison*'. Priest : 'Thou hast visited them in mercy and compassion, do Thou heal them, etc.' After this, the deacon shall say : '*Let us beseech the Lord*', and the priest shall say the following intercession in Arabic : 'Thou Who didst give Thy grace, O Long-suffering One, into the hands of Thy pure Apostles, etc.' This intercession is divided into six sections, and after the end of each of the first five sections there is said : '*Kyrie eleison*'. The beginning of the first section corresponds with, however, variations, to the Prosomion of the Greek Rite of the Unction of the Sick : 'Εδωκας τὴν χάριν σου, διὰ τῶν σῶν εὐδιάλλακτε, Ἀποστόλων Φιλάνθρωπε, κ.τ.λ. The fourth section which begins : 'Heal, O Lord, our souls and our bodies, etc.' corresponds with a slight addition, to the verse : Ὑψῆς ἡμῶν Χριστέ, καὶ τὰ σῶματα, κ.τ.λ. of the Theotokion : Θεοτόκε ξειπάρθενε Παναγία, κ.τ.λ. of the Greek Rite. Then the priest shall say the following Theotokion : 'A light is God Who abideth in light ; *angels of light hymn Him, etc.*' This Theotokion

¹ Cf. page 8.

² Cf. page 8.

³ Cf. E.C.Q., Vol. VII, p. 393.

Rites and Ceremonies of the Coptic Church 19

contains eleven verses.¹ Then the priest shall make the sign of the Cross over the lamp, saying in Arabic the following litany, and to each of its clauses there is said '*Kyrie eleison*': 'For the peace which is on high, let us beseech the Lord.' 'For the sanctification of this oil, let us beseech the Lord.' 'For the sanctification of this house and the inhabitants of it, let us beseech the Lord.' 'For the sanctification of our fathers and our Christian brethren, let us beseech the Lord.' 'For the blessing of this oil and its sanctification, let us beseech the Lord.' 'For Thy servant N., let us beseech the Lord.' Then the priest shall add the following prayer in Arabic: 'O Lord, the Merciful and the Compassionate, etc.' After this, the priest shall say the following prayer secretly over the oil: 'Lord the Merciful, the Healer of oppressions of our *souls* and *bodies*; *sanctify* this oil that it may be for a healing unto all who are anointed therewith from the defilements of the *spirit* and the *sufferings* of the *body*, that in this also Thy Name may be glorified, for Thine is the glory and salvation, and to Thee we offer up glory, Father and Son and Holy *Spirit*, now and at all times, etc.' This prayer is the same as the corresponding prayer in the Greek Rite of Unction of the Sick, which is herewith set out in full for the purpose of comparison. Κύριε, ὁ ἐν τῷ ἔλει καὶ τοῖς οἰκτιρμοῖς σου ἰώμενος τὰ συντρίμματα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν. αὐτὸς Δέσποτα, ἀγίασον τὸ ἔλαιον τοῦτο, ὥστε γενέσθαι τοῖς χριστέμοις ἐξ αὐτοῦ, εἰς θεραπείαν καὶ ἀπαλλαγὴν παντὸς πάθους, μόλυσμους σαρκὸς καὶ πνεύματος, καὶ παντὸς κακοῦ· ἵνα καὶ ἐν τούτῳ δοξασθῇ σου τὸ πανάγιον Ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, κ.τ.λ. Then the deacon shall read the Epistle of James 5, 10-20,² and after this the congregation shall say the Trisagion,³ and the priest shall say the Prayer of the Gospel.⁴ Then shall be said the Psalm-versicle, Ps. 6, 3, 2, and after it there shall be read the Gospel John 5, 1-17. After this, the priest shall say the Three Prayers, namely, for the Peace, for the Patriarch and for the Congregations,⁵ and then the Creed⁶ shall be said.

¹ This is the ninth section of the Theotokion of Monday, cf. C. Labib, *Kitāb ul-Absalmūdiyyat as-Sanawiyat al-Muqaddasah*, p. 169.

² The same Epistle is indicated for the first section of the Greek Rite of Unction of the Sick.

³ Cf. *E.C.Q.*, Vol. VII, p. 397.

⁴ Cf. *E.C.Q.*, Vol. VII, p. 394.

⁵ Cf. *E.C.Q.*, Vol. VII, p. 395.

⁶ Cf. *E.C.Q.*, Vol. VII, p. 398.

After this, the priest shall say the following prayer: 'Master, Lord Jesus Christ, King of ages, etc.' This prayer asks for the healing of the sick man, e.g., 'Give healing to Thy servant N. who has fled beneath the shadow of Thy wings', yet, if it be ordained that he be taken hence 'let this be by the hands of *angels* of light with power that will save him from the *demons* of darkness'.

SECOND PRAYER

Then the second priest shall light the second lamp and shall say the Prayer for Travellers,¹ namely, 'We beseech and we pray Thy *Goodness*, Lover of man, etc.' Deacon: 'Pray for our fathers and our brethren who have gone abroad, etc.' Congregation: '*Kyrie eleison*'. Priest: 'Or those who are minded to go, in all places, direct all their ways, etc.' Then the deacon shall read the Epistle to the Romans 15, 1-7,² and after this the congregation shall say the Trisagion,³ and the priest shall say the Prayer of the Gospel.⁴ Then shall be said the Psalm-versicle, Ps. 101, 2, 3*, and after it there shall be read the Gospel Luke 19, 1-10.⁵ Then the priest shall say the following prayer: 'Lord the Merciful and the Lover of man, etc.' This prayer is the same, with some variations, as the second part of the prayer 'Ὁ Θεὸς ὁ μέγας καὶ ὑψίστος, κ.τ.λ. of the second section of the Greek Rite of Unction of the Sick, beginning at the words: ὁ μόνος ἐλεήμων καὶ φιλόνητος, κ.τ.λ. The passage 'Again Thou hast said: Every time thou fallest, rise, and thou shalt be saved', in the Greek σὺ εἰ ὁ εἰπὼν · Ὅσακις ἂν πέσῃς ἔγειραι, καὶ σωθήσῃ, is interesting. Have we here, perhaps, a logion or agraphon?

THIRD PRAYER

Then the third priest shall light the third lamp and shall say the Prayer for the Airs of Heaven, or for the Waters of the Nile or for the Sowings,⁶ according to the season of the

¹ Cf. *E.C.Q.*, Vol. VII, p. 393.

² The same Epistle is indicated for the second section of the Greek Rite of Unction of the Sick.

³ Cf. *E.C.Q.*, Vol. VII, p. 397.

⁴ Cf. *E.C.Q.*, Vol. VII, p. 394.

⁵ The same Gospel is indicated for the second section of the Greek Rite of Unction of the Sick.

⁶ This is from the prayer 'Again also, let us beseech God the Almighty, etc.', cf. *E.C.Q.*, Vol. VII, p. 395.

Rites and Ceremonies of the Coptic Church 21

year, namely, 'Vouchsafe, Lord, to bless the *airs* of heaven, etc.' or 'Vouchsafe, Lord, to bless the waters of the river, etc.' or 'Be mindful, Lord, of the sowings, etc.' Then the deacon shall read the First Epistle to the Corinthians 12, 28-13, 8*,¹ and after this the congregation shall say the Trisagion,² and the priest shall say the Prayer of the Gospel³ Then shall be said the Psalm-verse, Ps. 37, 2-3, and after it there shall be read the Gospel Matthew 10, 1-8.⁴ Then the priest shall say the following prayer: 'Blessed art Thou, Lord our God, the *Holy One*, the Physician of our *souls*, etc.' This prayer is the same, with some variations, as the prayer Εὐχαριστοῦμεν σοι, Κύριε ὁ Θεὸς ἡμῶν, ὁ ἀγαθὸς καὶ φιλόνη-ρωπος καὶ ἰατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, κ.τ.λ. of the sixth section of the Greek Rite of Unction of the Sick.

FOURTH PRAYER

Then the fourth priest shall light the fourth lamp and shall say the Prayer for the king, namely, 'Be mindful, Lord, of the king of our land, etc.'⁵ Then the deacon shall read the Epistle to the Romans 8, 14-21, and after this the congregation shall say the Trisagion,² and the priest shall say the Prayer of the Gospel.³ Then shall be said the Psalm-verse Ps. 50, 3-4, and after it there shall be read the Gospel Luke 10, 1-9. Then the priest shall say the following prayer: 'Lord Who teachest and Who healest, Who dost raise up the poor from the earth, etc.' This prayer is the same, with some variations, as the prayer Κύριε ὁ Θεὸς ἡμῶν, ὁ παιδεύων καὶ πάλιν ἰώμενος ὁ ἐγείρων ἀπὸ γῆς πτωχόν, κ.τ.λ. of the fifth section of the Greek Rite of Unction of the Sick.

FIFTH PRAYER

Then the fifth priest shall light the fifth lamp and shall say the Prayer for the Dead, namely, 'Again also we beseech God the *Almighty*, etc.' Deacon: 'Pray for our fathers and our brethren who have fallen asleep, etc.' People: 'Kyrie

¹ The same Epistle is indicated for the third section of the Greek Rite of Unction of the Sick.

² Cf. *E.C.Q.*, Vol. VII, p. 397.

³ Cf. *E.C.Q.*, Vol. VII, p. 394.

⁴ The same Gospel is indicated for the third section of the Greek Rite of Unction of the Sick.

⁵ This prayer is from the Liturgy of St Cyril, cf. F. E. Brightman, *Liturgies Eastern and Western*, Vol. I, p. 168.

eleison'. Priest: '*Vouchsafe*, Lord, to give rest to all their souls, etc. People: '*Kyrie eleison*'. Priest: 'Through the grace and the compassion and the love of mankind of Thine *Only-begotten* Son, etc.'¹ Then the deacon shall read the Epistle to the Galatians 2, 16-20, and after this the congregation shall say the Trisagion,² and the priest shall say the Prayer of the Gospel.³ Then shall be read the Psalm-versicle Ps. 141, 8, and after it there shall be read the Gospel John 14, 1-19. Then the priest shall say the prayer: 'We give thanks to Thee, Lord God of hosts, etc.' in which the following petition may be noted: 'Heal Thy servant N. from his diseases and purify him from all evil; cause him to arise in health that he may himself *confess* Thy mercy'.

SIXTH PRAYER

Then the sixth priest shall light the sixth lamp and shall say the Prayer for the Sacrifices, namely, '*Again*, also, let us beseech God the *Almighty*, etc.' Deacon: 'Pray for those who have made provision for the *sacrifices*, etc.' People: '*Kyrie eleison*'. Priest: 'Receive them upon Thine holy, *reasonable altar* of heaven, etc.'⁴ Then the deacon shall read the Epistle to the Colossians 3, 12-17, and after this the congregation shall say the Trisagion² and the priest shall say the Prayer of the Gospel.³ Then shall be said the Psalm-versicle Ps. 4, 2, and after it there shall be read the Gospel Luke 7, 36-50. Then the priest shall say the prayer: 'God of *souls* and *bodies*, Lord of hosts, God of all strength, etc.' in which the following petition may be noted: 'We Thy servants beseech and pray *that* Thou shouldst remember Thy servant N. in Thy great mercy; visit him with Thy salvation; take from him all diseases; raise him up from the bed of sickness'.

SEVENTH PRAYER

Then the seventh priest shall light the seventh lamp and shall say the Prayer for the Catechumens, namely, '*Again*, also let us beseech God the *Almighty*, etc.' Deacon: 'Pray for the *catechumens* of our *people*, etc.' Priest: 'All remains

¹ This prayer is from the Service of Offering of the Evening and Morning Incense, cf. *E.C.Q.*, Vol. VII, p. 393.

² Cf. *E.C.Q.*, Vol. VII, p. 397.

³ Cf. *E.C.Q.*, Vol. VII, p. 394.

⁴ This prayer is from the Service of the Offering of the Evening and Morning Incense, cf. *E.C.Q.*, Vol. VII, p. 393.

Rites and Ceremonies of the Coptic Church 23

of the worship of *idols* banish from their heart, etc.¹ Then the deacon shall read the Epistle to the Ephesians 6, 10-18*, and after this the congregation shall say the Trisagion,² and the priest shall say the Prayer of the Gospel.³ Then shall be said the Psalm-versicle, Ps. 24, 18, 20, and after it there shall be read the Gospel Matthew 6, 14-18. Then the priest shall say the prayer: 'Again also let us beseech Thee, Lord God of hosts, etc.' After this, another prayer is indicated, namely, 'Lord the Compassionate One and Manifold in mercy, Who desirest not the death of the sinner, etc.' This prayer corresponds, with some variations, to the prayer in the Greek Rite of Unction of the Sick: Βασιλεῦ ἅγιε, εὐσπλαγχνε, καὶ πολυέλεε Κύριε Ἰησοῦ Χριστέ, γιὲ καὶ λόγε τοῦ Θεοῦ τοῦ ζῶντος, ὁ μὴ θέλων τὸν θάνατον τοῦ ἁμαρτωλοῦ, κ.τ.λ. After this, a further prayer is indicated, namely, 'God the Good Father, the Physician of our *bodies* and our *spirits*, etc.'⁴ This prayer is the same, with, however, the omission of the names of the Saints, as the prayer of the first section of the Greek Rite of Unction of the Sick, namely, Πάτερ Ἄγιε, Ἰατρὲ τῶν ψυχῶν καὶ τῶν σωμάτων, κ.τ.λ.⁵ Then the priest shall anoint the sick man, saying 'O Unmercenary Saints⁶ to whom belongs the source of healing, give healing to all who pray; for the Lord Himself said unto you and the *Apostles*: Lo, I am with you unto the consummation of the ages. *Glory be to the Father*, etc. Lo, I have given unto you power over *unclean spirits* to cast them out, and to heal every sickness and every weakness. And freely ye receive, freely give. *Both now and always*, etc. Holy *Virgin, Theotokos* without *intercourse*, *intercede* for the salvation

¹ This is from the prayer 'O Long-suffering One to Whom appertaineth abundance of mercy, etc.' cf. *E.C.Q.*, Vol. VIII, p. 14.

² Cf. *E.C.Q.*, Vol. VII, p. 397.

³ Cf. *E.C.Q.*, Vol. VII, p. 394.

⁴ According to a rubric in the *Rituale* of R. Tûkhl, p. 220 'the sick man approaches to the altar, and the priests shall hold the Book of the Gospels above his head, three priests at his right hand, and three at his left hand. Then they shall show to him the Cross, and shall all lay their hands upon him. If the sick man is dangerously ill, another person may take his place. Then the chief priest shall turn to the East and shall begin this prayer, the other priests saying it with him.'

⁵ According to a rubric in the *Rituale* of R. Tûkhl, p. 221, 'the priests shall here anoint the sick man in the Name of the Lord, and each one of them facing the East, shall say this prayer'.

⁶ These are the Saints termed in Greek Ἀνάγκυροι since they did not take any fees for their medical services. There are six pairs of them: Cosmas and Damian, Cyr and John, Panteleemon and Hermolaos, Sampson and Diomedés, Mókios and Anikétos, Thalelaïos and Tryphôn.

of our souls'.¹ Then the priest shall say the Hymn of the Angels,² the Lord's Prayer and the Creed.³ After this he shall say *Kyrie eleison* forty-one times. After this, he shall say the prayer: 'Yea, Lord, the Lord Who hath given us power, etc.'⁴ and the prayer: 'Thou, Lord, Who hast bowed the heavens, etc.'⁴ Then he shall say the Prayer of Absolution: 'Master, Lord Jesus Christ, etc.'⁵ and the Blessing. After this, the priest shall anoint those present with the holy oil. The sick man shall be anointed daily with the holy oil until the completion of seven days.⁶ For those who are very seriously ill, the printed text⁷ indicates seven extra prayers in Arabic, one of which is to be said after each of the seven prayers already mentioned in the Service of the Unction of the Sick.

THE SERVICE OF ABU TARABU

This service is performed for him who has been bitten by a mad dog, and it is, consequently, a remedy against hydrophobia.

The priest uncovers his head,⁸ and says the Prayer of Thanksgiving⁹ and the Prayer of Incense⁹ and offers incense. Then he shall say the Prayer before the reading of the Pauline Epistle, namely, 'God the Great, the Eternal, without *beginning* and without end, etc.'¹⁰ Meanwhile, the deacons shall say: 'We worship the Father, etc.'⁹ and 'Hail Church, etc.' 'Glory be to the Father, etc.', the Lord's Prayer, Psalm 50 and 'We worship Thee, O Christ, etc.'⁹ Then the deacon shall read the Second Epistle to the Corinthians 2, 12-17.

¹ According to R. Tûkhî, *Rituale*, p. 223, this is sung namely, Πᾶσι τοῖς ἱεροῦ τοῖς ἐκκλησίαις, ὡς οἱ Ἀνέγγυροι, κ.τ.λ. by the people. The rubrics from R. Tûkhî's *Rituale* mentioned in notes 4, 5 and 7, are also found in MS 331 of the Coptic Museum, Old Cairo, foll. 32v. and 33r. In the Greek Rite of Unction of the Sick this is an Idiomelon which is also sung by the choir.

² Cf. *E.C.Q.*, Vol. VII, p. 397.

³ Cf. *E.C.Q.*, Vol. VII, p. 398.

⁴ Cf. *E.C.Q.*, Vol. VII, p. 395.

⁵ Cf. *E.C.Q.*, Vol. VII, p. 396.

⁶ Of course, the service of the Unction of the Sick is not repeated at these subsequent anointings. The anointing is made on the forehead, the throat and the wrists of both hands.

⁷ Cf. *Kitâb al-Mashat al-Muqaddasah* (ay al-Qandil), Cairo, 1625 A.M. (= 1908 A.D.), p. pp. 117-27.

⁸ In actual practice the priest does not uncover his head.

⁹ Cf. *E.C.Q.*, Vol. VII, p. 392.

¹⁰ Cf. *E.C.Q.*, Vol. VIII, p. 9.

Rites and Ceremonies of the Coptic Church 25

After this, there shall be said the Trisagion,¹ and the priest shall say the Prayer of the Gospel.² Then there shall be said the Psalm-verse, Ps. 84, 8, 7, and after this there shall be read the Gospel Matthew 15, 21-8. Then the priest shall say the Prayers for the Peace, for the Patriarch and for the Congregation,³ and then shall be said the Creed.⁴ After this, there shall be read in Arabic the Biography of Abû Tarabû which begins: 'It is said that, at the time of the persecution in the days of the king Diocletian,⁵ there was a blessed man whose name was Tarabû, etc.' After this, there shall be said in Arabic the following psalms: Pss. 19, 22, 118 and 120. Then the priest shall say in Arabic this prayer: 'O Lord, hearken unto me in my supplication, I, Thy servant, who beseech Thee to-day and at all times and at this hour. Have compassion on Thy servant N. to save him from the mad dog, that he may not fall sick and that no wound may develop in him; that he may not suffer from the poison of its mouth and that no mark from its teeth may appear on his body; that his soul may not be afraid nor his senses affected nor his spirit troubled, but let him be established through Thy holy strength. To Thee is due the glory and the honour and the adoration, now and at all times and unto the age of the ages. Amen.' After this, the priest shall assemble seven children and he shall make them join hands together, and they shall go round in a ring seven times, saying thus: 'Pesthenapas eshsheperikas sharrasoenthas kershn parshn soupenin soukenin pistherpou'. When the seven rounds have been completed, the chief singer or the chief deacon who is among the children⁶ shall stand in front of the priest and shall say to him: 'Peace be upon thee, O master'. He shall say to him: 'Upon thee be peace, O my son. For what hast thou come to ask?' He shall say to him: 'I have come to ask for healing and health from God and from Saint Abû Tarabû. Then he shall take hold with his mouth of the unleavened bread (Faṭīr) which the priest holds out to him, and he (the priest) shall take it back out of his mouth, and he shall place it in the lap of him whom the dog has bitten. In like manner,

¹ Cf. *E.C.Q.*, Vol. VII, p. 397.

² Cf. *E.C.Q.*, Vol. VII, p. 394.

³ Cf. *E.C.Q.*, Vol. VII, p. 395.

⁴ Cf. *E.C.Q.*, Vol. VII, p. 398.

⁵ This persecution broke out in Egypt in A.D. 303.

⁶ In the Coptic Church young boys are often ordained to the diaconate, and until they have reached the age of about sixteen years, their duties are mainly those of acolytes.

he shall take from the rest of the seven children the seven pieces (of unleavened bread),¹ and he shall cause the sick man to breakfast on them during seven days. He (the sick man) shall drink a little water and wine, and he (the priest) shall anoint him with oil which has been prayed over,² and he shall be healed with the blessing of God and of Saint Abû Tarabû.

(To be continued.)

¹ The remaining six children take also a piece of the unleavened bread in their mouths, in the same way as the first child did.

² This oil is from that which is used on Holy Saturday at the ceremony of the reading of the Apocalypse. It is kept afterwards at the church for use on occasions when a general anointing is required. On Holy Saturday a bowl is set in the church and in it there is oil on which float seven wicks. These wicks are lit at certain points in the reading of the Apocalypse.

Rites and Ceremonies of the Coptic Church 27

BIBLIOGRAPHY

(Additions)

(THE MARRIAGE RITE)

- Kitâb Rutbat al-Iklîl al-Galîl*,¹ Cairo, A.M. 1604=A.D. 1887-8.
Kitâb Rutbat al-Iklîl al-Galîl,¹ (2nd edition), Cairo, A.D. 1921.
Kitâb al-Khutûbah wa 'l-Iklîl,¹ Cairo, A.D. 1928.
Magmû'at Salawât al-Kanîsah, Cairo, A.D. 1936 (In Arabic, but with the initial words of the prayers, etc. in Coptic. Marriage Rite on pp. 3-94).
 Tûkhî (R.), *Pijôm entetimetrefsbemsbi ennimusterion ethu*,¹ Rome, A.D. 1763 (Uniat edition. Marriage Rite on pp. 236-308).
 Denzinger (H.), *Ritus Orientalium*, Vol. II, Wirceburgi, A.D. 1863 (Marriage Rite on pp. 364-85).
 Ermoni (V.), 'Rite Copte du baptême et du mariage' in *Revue de l'Orient Chrétien*, Vols. V, VI, VII and IX. Paris.
 Evetts (B.T.A.), *The Rites of the Coptic Church*, London, A.D. 1888 (Marriage Rite on pp. 47-61).
 Woolley (R.M.), *Coptic Offices*, London, A.D. 1930 (Marriage Rite on pp. 59-88).
 Vansleb (J.M.), *Histoire de l'Eglise d'Alexandrie fondée par S. Marc*, Paris, A.D. 1677 (Description of the Marriage Rite on pp. 208-12).

(THE RITE OF UNCTION OF THE SICK)

- Kitâb al-Mashat al-Muqaddasah (ay al-Qandîl)*,¹ Cairo, A.M. 1625=A.D. 1908 (Contains also the Service of Abû Tarabû).
Kitâb Salât Mashat al-Mardâ wa Salawt Abû Tarabû, Cairo, A.M. 1611=A.D. 1894-5 (Arabic text only. Contains also the Service of Abû Tarabû).
Magmû'at Salawât al-Kanîsah, Cairo, A.D. 1936 (In Arabic, but with the initial words of the prayers, etc. in Coptic. Rite of Unction of the Sick and Service of Abû Tarabû on pp. 338-407).
 Tûkhî (R.), *Pijôm entetimetrefsbemsbi ennimusterion ethu*,¹ Rome, A.D. 1763 (Rite of Unction of the Sick on pp. 138-236. Does not contain the Service of Abû Tarabû).
 Woolley (R.M.), *Coptic Offices*, London, A.D. 1930 (Rite of Unction of the Sick on pp. 89-107. Does not contain the Service of Abû Tarabû).

¹ Text in Coptic and in Arabic.

THE PAPAL INSTRUCTION 'ABOUT THE ŒCUMENICAL MOVEMENT' THROUGH GREEK EYES

THE Papal Instruction 'About the Œcumenical Movement' aroused an immediate interest, not only in our own Church to which it was addressed, but also in all those bodies which, as active supporters of the World Council of Churches, felt themselves to be indirectly concerned in it. Among them are some of the Orthodox Churches. I say 'some', because, as is well known, the Russian Church together with the other Orthodox Churches in Slav-speaking countries—the countries, that is, behind the 'Iron Curtain'—at the meetings held in the summer of 1948 on the occasion of the centenary celebrations of Russian ecclesiastical independence condemned the Movement and declined to take any part in the forthcoming Congress to be held at Amsterdam in August of the same year. Other Orthodox Churches, too, which earlier had agreed to participate, in the event were not represented at Amsterdam—Alexandria, Antioch and Jerusalem. The Orthodox Christians of Constantinople and Greece alone were fully represented there and, when the Assembly was over, even they felt some misgivings as to whether they had been altogether wise. The report which the majority of the Greek delegation submitted to their Holy Synod stressed the pan-Protestant character of the Assembly and the fewness of the Orthodox representatives 'whose numerically-weak voice was drowned in the Protestant chorus'. They made certain recommendations for the future conduct of Orthodox at such meetings; urged a greater unity of attitude among Orthodox delegates; and proposed that Orthodoxy should be represented in future assemblies, at least for doctrinal discussions, only by observers and not by full members.¹

What the Greeks desire above all else is that the Catholic Church should participate in such assemblies at a strength proportionate to its numbers, partly so that the movement may be really 'Œcumenical', but much more, so that traditional Christianity may have the support of the learning as well as of the volume of voices of a Church which in doctrine, devotion and general outlook is so similar to their own.

¹ For a fuller account cf. J. Gill, S.J.; *The Dissident Oriental Church and Amsterdam: Unitas* (Eng. ed.) II (1950), pp. 117-28.

The Papal Instruction 'About the Ecumenical Movement', therefore, has been eagerly read by Orthodox theologians and in the following pages there is given the gist of their comments.

The earliest references to the Instruction were no more than résumés of its contents. *Pantainos* (Alexandria) of 21st March 1950, gave a very brief description of it and after that, apart from repeating shortly a comment on it by the archbishop of York (1st April) has made no further reference to it. In *Ekklesia*, the official Greek periodical (No. 7, 1st April 1950), there was a long article by Archbishop Germanos, resident in London, in which, after a brief account of *The Times* correspondence of autumn 1949, there is a full and accurate synopsis of the Instruction, characterized as modifying the directions that were given in June 1948 and as opening the door with precautions to official discussions between Roman Catholics and members of other Christian Confessions about unity and the protection of Christian principles. The only personal comment the writer allowed himself comes at the end: 'Those who remember the thunderbolts which the Vatican hurled on another occasion by the Bull which forbade all participation of Roman Catholics in the so-called pan-Christian assemblies and who read the prohibition of June 1948 on the occasion of the Assembly at Amsterdam, can read with nothing but satisfaction the present change of view of the Vatican, in spite of the other precautions imposed'.

The first voice to be heard from Greece proper was that of Dr H. Alivisatos, professor of canon law in the University of Athens and the chief protagonist of the Ecumenical Council in Greece. On 11th, 12th and 14th April, three very sympathetic articles of his under the general title, 'The New Trend of the Vatican' appeared in an Athenian newspaper, the *Vema*, and these were later reprinted in the official ecclesiastical paper, *Ekklesia*, Nos 9-11 of 1st and 15th May and 1st June.¹ He hails the Instruction as a change of policy on the part of the Vatican which has modified, not indeed her fundamental position, but rather her method, seeing that now she does not entirely forbid doctrinal discussion with other Christians. The reason why that is possible is that the Church is a living organism and so can, as indeed it has done in the past, adapt itself to new circumstances. The change may seem late, but the Church is a conservative body and as

¹ A somewhat fuller account can be found in *Unitas* (Eng. ed.) II (1950), pp. 230-5.

such is slow to action, but the moment of action is carefully chosen when the greatest benefit will accrue.

The second article bears the sub-title: 'The Œcumenical Movement'. In the last fifty years there has been a great advance in the Œcumenical spirit. The key to this is mutual knowledge. 'It is not a question of dogmatic discussions in the stricter sense. Much less is it a question of concessions of any kind which no one is disposed to make, or if offered, to accept. Neither is it a question of agreement for the accomplishment of a facile, superficial and insincere union which would dissolve as quickly as it was made. The question is merely that of developing the real elements of each and every Church's substance. Only when complete knowledge has resulted through a complete mutual understanding—then only will come the day of discussion, critical study and enquiry into possible elements of union, of approach and finally of unity.' All this will require a long period of time.

But the present moment is full of danger. Communism is manifestly anti-religious and for Communism Christianity is Enemy No. 1. The divisions in Christianity leave an open field for communistic activity. The Œcumenical Movement helps to a united Christian front and that is of more immediate moment than fear for this or that dogma dear to some particular Church. The Catholic Church was the first to appreciate the danger and the first to oppose it boldly. 'Her campaign is not directed against social justice, nor, as has been maliciously reported, from a leaning towards capitalism—which she has condemned in principle, as she has condemned the tyranny of the blind trade unions. The justice of the golden mean found in the Gospel was delivered to the working man and the tyrannical domination of the machine castigated without respect to the hands in which it was found. The ideology of materialism was struck at its most vital point. Hence the furious reaction.

'But the one-sided struggle that the Roman Catholic Church is waging is an unequal one. Her isolation is only too apparent. At the same time, she perceives the new current and spirit of co-operation in the whole Christian world which has developed outside the walls of the Vatican. She sees the unmistakable strength of the front created outside of her against a common danger. She realizes especially that for the victorious pursuit of the common struggle against an enemy power which has assumed an incredibly vast spread of width and depth, it is imperative that all existing forces be employed,

and without exception. The aim of correcting and fortifying the Christian principles which she represents and defends, is not the monopoly of one, sole Christian body. By the concentration of all available forces an unconquerable reinforcement of the front will be assured.

'She is beginning to realize that outside of the Roman Catholic fold there are other and great forces, and she does not fail to see the responsibility which would lay at her door if she did not employ them, or rather if she should refuse to co-operate with them. She recognizes that it is time that, as has been done by the Churches outside her pale, the fanaticism and one-sidedness that have prevailed until now should be cast off, for they have no other result than the fostering of further division and separation of forces which are needed, each several one, for the struggle.' Some of her children, conscious of the need, persuaded: Mother Church did not turn a deaf ear.

'Awareness of the necessity has matured in the conscience of the Church. She has abandoned her hesitations. So the austere policy of *non possumus* which has prevailed until now can be changed without difficulty to something more gentle and serene to meet the newly created situation. Long and methodical observation already made through unofficial contacts and deep study of the new situation proved that the hour for change had come. Girt about, it is true, with all the phrases and forms of hierarchical, traditional discipline and order, a change of direction is being effected, to the consolation of those who realize her need and to the joy of the entire Christian world.'

Under the sub-title 'Towards an Era of Union' the third article opens with these words: 'The document of the Instruction, in spite of limitations, cautions, reservations and suggestions, unquestionably opens a door to new directions and orientations, all of which serve, of course, to further the aims of the Church.'

'Certainly the avowed new policy presented in the historic document does not pretend to constitute an automatic achievement of union of the Churches nor, indeed, it is to be concluded from the document that the Roman Catholic Church desires this. The document is of recent publication, and we do not yet possess the criteria that will come with the detailed application of the directions imparted. Moreover, restrictions are formulated regarding certain points of its content. Neither does it signify the immediate razing of the walls that divide

Roman Catholicism from Protestantism and Orthodoxy, walls that have very deep foundations, the work of centuries. Yet without doubt in these closed walls a door has been opened, if only a very small one, and this for those interested in very important and, for the present, is sufficient to cause a stir in the currents both within and without.' Action in common will lead to a common victory against the enemies of Christianity and this may be the beginning of a removal of obstacles that divide the Churches and the prelude to real union among Christians. This much desired unity will come about when each Christian can say: 'I have arrayed myself with Christ'.

In spite of the caution and wise patience enjoined in the application of the new instruction and in spite, too, of a certain distrust on the part of some due to sad disappointments in the past, the new trend has created a new spirit of joy and hope which should be shared by the peoples of the two great historic Churches, the Roman Catholic and the Orthodox.

'It is a wise thing that the endeavour to repair the rent garment of Christ should begin from the attempt to fit together those fragments which, though torn, have in no wise perished, and consequently are easily fitted together. Joining them requires only a neat seam. If well done, it will banish all traces of a tear. When this is done a further work of fitting together should be taken in hand with still greater toil and skill, the sewing together of the parts that present greater rents. Without doubt, the two great Churches of the East and the West are numbered in the first category and in the first place. After them would follow the Anglican Church.'

The spirit of the Ecumenical Movement promotes good will. 'Furthermore, a door to agreement with the Roman Catholic Church is being opened by the new Instruction, and goodwill towards our Church has been manifested by recent popes, and especially by the present illustrious Pope Pius XII. In view of these things, I believe that it is not impossible to attain to mutual understanding and contact which would make possible the required atmosphere for future reciprocal recognition of the place and the rights of each of the two great Churches. Their main characteristics are, on the one side, the well understood Primacy and, on the other, the free and democratic quality of the ecclesiastical bond which in every way is consonant with the Greek interpretation of the Greek text of the Gospel.'

Yet much thought and long study are needed to create 'a suitable atmosphere which to-day is quite lacking', but 'There should be a pure, unfeigned and unhesitating initiative on the part of the more closely connected ecclesiastical organizations, as has already come to pass elsewhere, namely among the Protestant bodies'.

'In any case, I hail with joy the beginning of the change which has taken place and the manner in which it has taken place. I pray that soon, not indeed our generation—I cannot see that as a possibility, but the coming generation maybe deemed worthy to see that 'paradox' of separation ended and of the One, Holy, Catholic and Apostolic Church fully restored.'

Not everyone in Greece, it would seem, shared in Professor Alivisatos' friendly optimism. In the first of three articles entitled: 'The Œcumenical Christian Movement and the Western and the Eastern Churches' (*Ekklesia*, No. 15, 1st August 1950). Irenaeus, metropolitan of Samos and one of the representatives of the Œcumenical Patriarchate at Amsterdam, exposed his views.

The Instruction, he explained, insists that all Roman claims remain unimpugned and that real union consists in a return to the bosom of the Roman Church. 'Such a move on the part of the Vatican is motivated more by reasons of political expediency than by a desire of finding a basis for a common Christian understanding with any recognition whatever of the position of the various Protestant Churches.'

Materialism threatens to uproot Christianity and to destroy the authority of the Christian Church. The Roman Catholic Church is fighting with all available weapons to check its spread and 'It is obvious that in this struggle it is ready to act with every force at hand to repel the danger which hangs over the nations and their spiritual way of life'. The Œcumenical Movement aims at unity of spirit to preserve civilized values and free, democratic ties. For that there is needed an identity among the consciences of Christians, which means mutual love and tolerance.

The Kingdom of Heaven is the triumph of love and justice, the bond between Christ and the individual. But the Roman Church believes that she and she alone is the Kingdom of Christ on earth; that, with her iron discipline under the Pope as the true representative of Christ, she alone can give the means of salvation and that souls can be saved only in so far as they belong to her. 'Now, with such an attitude, how can

the Roman Church leave the ramparts of her great traditions and her strict discipline and communicate with and be united spiritually with non-Roman Catholic consciences of any of the other Christian Churches, even though for the prosecution of a campaign against atheists and enemies of the Christian faith—this is extremely doubtful, not to say completely impossible’.

On the other hand, the Œcumenical Christian Movement needs a common basis ‘on which to establish a form of unity of Christian consciences and to find the framework of the *Una Sancta*’, otherwise it will be promoting nothing but the rights of the citizen. But man is more than just a citizen. ‘Will it ever become possible for the souls of the millions of Christians to be united into one Christian mind, into one attitude towards Christian truth in such fashion that one power should announce and interpret with one voice the one mind of Christianity, under which the combination of Christian forces would work successfully to a common goal? All Christians of every shade would have to be marshalled within the Roman Church in order to imbibe her spirit and her views, to be subject to her severe organization, to receive her sacraments and the means of salvation, according to her relentless claims and definitions, for the desired unity within the Christian spirit to be found. And so all the conditions of co-operation of Roman Catholics with the Protestant world, as the Instruction of the Vatican lays them down, are without any meaning whatsoever, any positive content at all.’ Her only concession is in the recital of the Our Father or other prayer that she approves of. According to Roman ideas the living Christ does not exist among those broken off from the Body of the Church of Christians. ‘The announcement, therefore, characterized indeed as extremely gratifying, that the Roman Catholic Church has opened a door of communication with the Œcumenical Movement of the various Christian Confessions of the West, cannot have any serious repercussions on the activity of the Œcumenical Council of Churches and on its fundamental aims.’

The other two articles of the metropolitan of Samos treat of ‘The Position of the Orthodox Eastern Church’ and of ‘The *Una Sancta* and the “One, Holy”’, in the second of which the writer supports the contention that Orthodox should be represented in international doctrinal discussions only by observers who should be agreed beforehand on a common attitude.

The next contribution from Greek theological circles on the subject of the Instruction came from the pen of Professor Bratsiotis, of the University of Athens, who more than any other has long yearned for Catholic co-operation in international Christian movements to reduce the Orthodox sense of isolation and give stout support to Christian truth. He devoted the first of two articles (*Ekklesia* Nos 18, 19; 15th September and 1st October) to a brief statement of the Catholic attitude hitherto to such movements and a long and accurate synopsis, largely in quotation from the original, of the Instruction. The second article contains his reflections on it.

(a) 'The Vatican, modifying its former reserved attitude towards the Ecumenical Movement decides officially and in principle on participation in it.' That is a source of joy to the rest of the Christian world and to the writer in particular. 'Especially is this decision gratifying to the Orthodox theologians who take part in ecumenical meetings, whose voice, will not go on being stifled in the pan-Protestant atmosphere as often has happened in the past.'

(b) 'Particular joy is caused to the Christian world by the change of tone and attitude in the Instruction under review, tone and attitude reflecting indeed conviction but diffusing an odour of Christian love without any abatement of its claims.'

(c) In line with the many previous papal initiatives to promote unity among Christians, 'the union envisaged in this Instruction, to which all its lines converge, is nothing else than return to the pope and his fold'.

(d) 'The above-mentioned modification of the attitude of the Vatican implies no deviation from the general line it has followed hitherto, but only the adjustment of that line' to present-day circumstances.

(e) To the bishops are entrusted vigilance and supervision, not the office of representative, for Catholic participation.¹

(f) 'The permitted participation of the Catholic world in the Ecumenical Movement is placed under the official and strict control of the Vatican.'

(g) 'Finally particular attention is given by this well-prepared and careful Church to the neutralization of the

¹ Cf. recommendations of Greek delegates to the Holy Synod: 5. For various reasons 'the vast majority of the members of the Greek delegation thinks that participation of Orthodox bishops at assemblies and committees of the World Council of Churches should be avoided'.

dangers which participation in the Œcumenical Movement occasions for Roman Catholics (and indeed no less for Orthodox) owing, on the one hand, to the encouragement of indifference about the accuracy of dogmas endemic in this new atmosphere . . . and, on the other, to the growth of sentimentalism in those who take part twice daily in official common worship, contrary to the holy canons of our Church, where love for those of other faiths is overstressed to the detriment of love for the truth and for scandalized Orthodox.'

Hence the mixed reception accorded to the Instruction, Professor Bratsiotis sums up his conclusions thus:

(a) 'No Orthodox, we think, would hesitate to subscribe to at least, the main points of the Instruction', Orthodox understanding, of course, by the word 'Church' the Church of the first eight Councils continued into the Orthodox Church of to-day.

(b) There *is* a new trend in Vatican policy, but in policy only, not in general direction, which is the return of others to the Catholic fold.

(c) 'It was rightly said that . . . a door has been opened by the Vatican, but this door is not designed for the exit of the children of the Catholic Church, but for the return of those who have strayed from her.'

The same issue of *Ekklesia* (No. 19, 1st September), that carried Professor Bratsiotis' second article contained also one by the Archimandrite Benedict Katsanevakis, priest of the Greek church in Naples. The writer gives no personal views at all, but contents himself with reproducing in quotation the criticisms of the General Secretary of the World Council, Mr Visser t'Hooft, and of other 'responsible Protestant circles', which find no ray of hope nor gleam of consolation in the Instruction, but rather such principles and precautions as, in practice, render Catholic co-operation with the Œcumenical Movement impossible. It is to be presumed, though it is not stated, that the sentiments expressed in the criticisms coincide with those of the writer of the article who elsewhere has expressed his opinions of the Catholic Church: e.g. 'La Chiesa Romana ha operato molte di tali alterazioni e falsificazioni (i.e. in matters of faith) scientemente, per interesse e per ragioni mondane, come la storia insegna'.¹

The last reference up-to-date within the Church of Greece is once more from the pen of Professor Alivisatos. In the

¹ B. Katsanekakis: *Luce sulle vicende della Chiesa*, Naples (1949), p. 88.

first of two articles (*Ekklesia*, Nos 21, 22, 1st and 15th November),¹ he examined from the Orthodox standpoint the newly-defined Catholic dogma of the Assumption of our Blessed Lady and denied that it was the belief of the Orthodox Church: "Therefore, in spite of the quite exceptional place of honour which we give in our Church to the most holy Mother of God, we must reject the new dogma of this Church, not only as being incorrectly and improperly proclaimed by the pope alone whose right in this matter we do not recognize, but also because there is no evidence for it either in Holy Scripture or in the Sacred Tradition".

The second article is to answer the question; "To what extent the new dogma . . . constitutes a new obstacle to the start under happy auspices of an understanding on the part of the whole of the Christian world, from which . . . the Roman Catholic Church itself does not disapprove?" The professor's answer begins by affirming that the faith is one and cannot be divided into primary and secondary doctrines, the latter not necessary to salvation. In the World Council of Churches, however, dogma as yet possesses only a secondary place, for discussions so far are only at the stage of mutual instruction in each other's belief's. Until real dogmatic discussions begin with union as the end in view—which will not happen for a long time—the new dogma is the private concern of the Catholic Church: only when they do begin will it have to be assessed as essential or not.

But it must be remembered that 'one of the most fundamental principles of this (i.e. mutual understanding) is that for reunion on no account is it intended that complete assimilation of one Church to another should take place, but only agreement on the basic dogmatic questions which are really indispensable for the salvation of man's soul, the other peculiarities, so to speak, being left to the private judgement of each Church, as was always the case in the primitive Church where the criterion of unity was the ancient axiom: *In necessariis unitas, in dubiis libertas, in omnibus autem caritas*.

Besides, the 'new' dogma is not new for the Roman Catholic Church has professed it for centuries. It has only been given added solemnity and force. It would have had to be taken into account in any case and so all the hubbub about it in Protestant circles is beside the point and not very intelligible.

¹ These two articles can be read in English in *The Œcumenical Review*, January 1951, pp. 151-8.

'Nor can anyone maintain that the proclamation of this new dogma was made with the set purpose of putting a new obstacle in the way of the attempt being made by the Churches to come to an understanding, to which after centuries of hesitation the Roman Catholic Church has recently given her assent through her change of tactics made a short while ago.' That would be a most terrible accusation and all the indications are against it, for the Catholic Church sees the needs of the times most clearly.

'If indeed this matter were being raised so as to erect a new wall of division where there was none before, then truly the action should be judged as lamentable and unacceptable, at the very moment when the pan-Christian conscience is now at last being established (that is the beginnings of endeavour to its attainment), independently of the time when it will be achieved.

'But if, as I believe—without precluding the possibility of my being mistaken in this matter—there is no question of such mischievous disposition and activities, then let us regard this so-called new dogma, forming as it does from antiquity part of the treasury of dogmatic teaching of the Roman Catholic Church, as at least one of the doubtful points (*dubia*) to which *libertas* is applicable, so that we may be able to advance without stumbling towards the aims we are striving for and so that these may not be abandoned at their very inception, and for this above all things there is required *in omnibus caritas*.'

All the above appreciations of the Instruction, it will have been noticed, emanate from the Church of Greece. *Orthodoxia*, the official organ of the patriarchate of Constantinople has made no mention of it, neither have the journals of Alexandria apart from the brief notice recorded earlier in this article. *Nea Sion* of the patriarchate of Jerusalem made a short reference to it in its second issue of 1950 where, after repeating a few phrases from the synopsis contributed to *Ekklesia* by Archbishop Germanos, which clearly was the sole source of its information about the Instruction (cf. *supra* p. 2), it greets the 'change' as very welcome and attributes it as most probably due 'to the general trend now observable but more towards the Orthodox Eastern Church' from Roman Catholicism as much as from Protestantism. The Russian Church, as far as I know, has made no comment on the Instruction.

After receiving the reports of its delegates to the Assembly at Amsterdam the Holy Synod of the Church of Greece was to determine whether it would continue full co-operation with the World Council of Churches or not. But by May 1950, it had not yet made its decision and that was one reason why Professor Alivisatos was not present at the meeting of the Central Committee held in Toronto in July of last year. The Press Service, however, of the Œcumenical Movement was able on 27th September 1950, to report the receipt of a telegram announcing that Greece would continue its full co-operation as before. Was the decision of the Holy Synod due, at least in part, to the papal Instruction of February 1950, in that the possibility of Catholic participation in future assemblies, forecast in the articles of Professor Alivisatos and Professor Bratsiotis, the leaders respectively of the pro- and the anti-cooperation parties, had strengthened the position of the former and mitigated the opposition of the latter?

J. GILL, S.J.

BERDYAEV AND SOLOVYOV

It is opportune, and perhaps in some ways significant, that the appearance of the *Solovyov Anthology*¹ compiled by the late Professor Frank should synchronize so closely with that of Berdyayev's 'Autobiography'.² As well as for the variety and individual value of the extracts presented, Professor Frank's collection is noteworthy for his own very lucid and balanced introduction. Coming from the pen of an authority so highly qualified, this latter supplies exactly that background of biographical fact and informed objective criticism which will enable the book to serve such purposes of broad, general comparison between the two great Russian thinkers, as are here proposed. As a preliminary to this, however, we should perhaps deal with each of the books singly and in turn: and with that of Berdyayev, as undeniably the more important of the two, we will begin.

¹ *A Solovyov Anthology*: Edited by S. L. Frank; Translated from the Russian by Natalie Duddington; London, The S.C.M. Press. Pp. 256. 18s.

² *Dream and Reality*: An Essay in Autobiography, by Nicolas Berdyayev; Translated from the Russian by Katherine Lampert. London, Geoffrey Bles. Pp. xv + 332. 30s.

It must be confessed at the outset, that the multiplication of autobiographical records, which is one of the outstanding literary phenomena of these times, has not engendered a very firm belief (in one's own case at any rate) in the permanent value of this kind of writing as a contribution to the sum of human goods. One cannot but feel that only a very small proportion of the bulk can be destined—or can even deserve—to survive. Thus, it was with somewhat mixed feelings that one first learned that Berdyaev too (even he!) had left an 'autobiography'—'like all the rest of the world'; and it was on the only-too-solid ground of certain uncomfortable—not to say, shattering—experiences, that one awaited its appearance with misgivings. It is therefore with proportionate and truly grateful relief, that these latter have been found to be entirely groundless, in the pages of what is, in actual fact, one of Berdyaev's major works: which must come to add inevitably to the stature of one of the profoundest and most spiritually sensitive minds of our age.

Almost forbiddingly austere in its ascetic reserve, destitute of all but the barest framework of personal history, the book is notable, also, for the complete absence from it of any trace of that self-dramatizing attitude which is the worst bane of this type of reflexive writing, and the death of all true revelation—whether to oneself or others. Written in France during and immediately after the war, it is, in point of fact, nothing less than its author's attempt to 'take stock' of his own intellectual and spiritual position, in almost daily view of a possible final accounting. 'I decided to make this study of myself not only because I feel the need of expressing and communicating myself (a reason for which I cannot possibly claim the attention of the reader), but also because this may help to raise and resolve certain problems concerning man and his destiny and contribute to the understanding of our age. I also feel the necessity of explaining the apparent inconsistencies and contradictions which have been ascribed to my philosophical outlook' (Preface, p. xii). 'One thing only I consciously leave aside: I shall speak little of those personal relationships which have affected my private life. Memory must hold these things above all for eternity' (ibid., p. xiii). 'I have endeavoured to write this book with the utmost simplicity and frankness and without any embellishment. The biographical sections are bare and matter of fact. These sections are necessary to bring out more concretely the atmosphere which marked the various stages in the history

of my mind. But the main emphasis . . . is on self-knowledge, on the way in which I came to know and apprehend my own mind and my spiritual quest' (ibid., p. xiv). 'In knowing himself man is initiated into mysteries unknown to him through his knowledge of others. I have experienced the world around me and all the historical processes and events of my time as part of myself, as my spiritual biography. At the deepest mystical level everything that has happened to the world has happened to me . . . In the trials which I have undergone I have come to believe in a higher power which has guided me and probably saved me from my own undoing' (ibid., pp. x-xi).

The impression which some may have gained from such a work as *Slavery and Freedom* is that of a man exiled, not alone and in fact from his own country, but far more, and far more deeply and poignantly, of one in a certain sense self-exiled at heart from nearly all those ordinary bonds and attachments which the generality of mankind accept without question as the pre-requisites of bare existence. And that impression seems in its turn for some of us—to arise out of the writer's ultimate consciousness: that his actual 'geographical' exile is after all but the outward and symbolic figuring of another—far deeper and more primal: his exile from the world of the spiritual verities, from the regions of the Divine Light, into 'the world of this darkness'. It is out of this consciousness that is generated that intense 'personalism' which characterizes the whole of Berdyayev's work but that book in particular; and the impression is still further deepened for us throughout the course of the work we are now considering: with its prevailing note of fierce rejection and repudiation of all that can seem to stand between the naked soul and its Creator. It may be said, moreover, to 'explain' Berdyayev, and should be maintained well in the reader's mental foreground as a deterrent from facile judgements.

Dream and Reality is in fact a record of repeated experiments in association with others, and of repeated disillusionments. 'I have been deeply involved in many things, yet have not belonged to any one of them. I have never surrendered myself to anything except my creative calling, to which alone the core of my being owes allegiance' (Pref., p. xii). When it is remembered that, for Berdyayev, the 'creative act' is ultimately to be summarized as the man's free and loving response to his Creator, one sees what is here in question. He continues, however: 'Far from having ever been indifferent to social

questions, I have, indeed, suffered deeply from their impact on me, and my "social conscience" seemed never at rest. But in the last analysis and in a still deeper sense, I have been non-social. Social movements have never been able to claim my whole-hearted allegiance. I have always been a spiritual "anarchist" and "individualist" (ibid.); (or 'personalist', as he prefers to say in *Slavery and Freedom*).

It is in such passages as these that the true quality of Berdyaev's 'existentialism' is best to be appreciated. The note of 'engagement' is never absent; but it is an 'engagement' which, while deep and genuine enough to detach him early from the sheltered circumstances of his aristocratic family background, and to set him adrift in the whirlpool of the strong social unrest of his time, was yet tempered by a still more powerful impulse from the depths: that of the fundamentally mystical (or as he would prefer to say 'spiritual') development already, and henceforward ceaselessly, at work within him. Existentialism, as Berdyaev understood it, is far indeed from what still passes most commonly by that name in France: for which the theme of 'engagement' is interpreted in terms of a febrile, outward-turning and ceaseless activity, which serves but to mask the black and Godless void of an inward and spiritual bankruptcy. Berdyaev's is a profoundly Christian existentialism comparable to that of Kierkegaard, yet characterized perhaps by a more dynamic and clearly-directed spirituality. And not only did this 'existential', this imperious 'questing' impulse detach him from the social background (as such) of his youth, it detached him also from what passed for the religious element therein. Chilled and disgusted by the lifelessness of the socialized type of Christianity, with which alone his youth had made him familiar, he became self-exiled for a time into a sort of spiritual outer darkness, and entered upon a period of atheism. 'My childhood impressions of Orthodox church services', he says, 'had nothing captivating about them . . . I used to be taken to the Governor-General's church. The atmosphere there was that of the established Imperial state Orthodoxy. I have unpleasant memories of generals in ribbons and stars, who went to church because it was their social duty to do so' (op. cit., p. 173). Yet he says also: 'Generally speaking, I have never known any particular feeling for the sacramental and liturgical element in religious life, and no intense experiences are associated in my memory with this side of the Church' (ibid.). Indeed, the whole of the book's seventh

chapter is of the deepest interest in this connection, and it is difficult to limit one's citations from it; one or two more must suffice, however. What he himself expected of religious experience is well summarized here: 'Religious life is always personal; and the deeper it is, the more personal it becomes. Even as a child I had a dim apprehension of religious life as a realm of inward spiritual revelation which by being exteriorized loses its authentic character' (p. 171). 'My original religious impulse was bound up with a bitter feeling of discontent with and dissent from the world with its evil and corruption' (p. 174). 'I do not regard myself as belonging to the type, *homo religiosus*, and yet the matter of religion has never failed to exercise my mind and heart' (p. 170). 'I cannot say that I possess a natural, 'pagan' religious disposition. I had too strong a sense of evil and of the fallen nature of the world to be thus predisposed' (p. 174). As might well be foreseen from this, his experience of atheism was no more than as a 'moment' (as he himself has called it in certain connections) in the spirit's progress towards a truer and intenser experience of God.

This detachment from the background and the 'values' of his early years, however, is only the first of that unbroken series of such 'movements', by which the whole of his earthly journey was to be characterized. And his fierce personalism—his unwavering rejection of any external 'authority' (above all that of any 'collective')—his 'spiritual anarchism' all entire—are but so many marks of a singularly powerful and integral religious nature wholly committed to the quest for spiritual truth, and for this reason a stranger and an exile upon the earth. '... I am no master in the art of living, or in composing the differences and conflicts of which I am conscious in myself. My life has been anything but a work of art. Neither was I ever able to play with it. I have held to life with no support save a bare search for a truth wholly and utterly unlike the world, and with no other passion save a passion for freedom which dissolves the congealed and petrified modes of life and consciousness' (op. cit., p. 315). There speaks the true 'pilgrim of the Absolute': and this book, as the final summary of its author's developing but fundamentally unchanging creed, as the expression of an unsleeping spiritual vigilance and of a tireless quest characterized by a steadily maintained refusal to accept any form of human substitution for the Divine and Eternal Verities, would be of itself alone almost sufficient to set Nicolas Berdyayev among the greatest of these.

The late Professor Frank's 'Anthology' will afford to English readers a welcome opportunity of becoming acquainted with aspects of Solovyov's thought hitherto inaccessible to them. We are here enabled, by means of lengthy extracts from his later writings, to gain—for the first time—something like a direct insight, for example, into his 'aesthetik', as well as into his views on the significance and the 'historic mission' of the Jewish people. While other extracts from writings on such topics as 'the nature of the Church', the conception of 'Godmanhood', 'morality', 'legal justice', and 'the idea of the Christian state', will help to clarify and consolidate existing impressions derived from those of his works already existing in translation: (such as *Russia and the Universal Church*, *God, man and the Church*, the *Lectures on Godmanhood* and *The Justification of the Good*.) The present book is an attempt to condense into the measures of one small volume the quintessence of Solovyov's thought on those particular problems with which he was most constantly and deeply engrossed. As such, and within these measures, it is successful; but it will call undoubtedly for the support of a wider and deeper reading extended into the works above named as already available. Professor Frank's biographical and critical introduction to the selection is certainly, with Dr Zernov's longer study,¹ one of the best things of its kind to have appeared so far in English; but in view of the body of Solovyov's work already in translation, something of a more detailed and comprehensive character has come to seem almost a necessity: if not an independent biographical study (or a translation of Mochulsky's book), then at least an extended 'introduction' comparable to that supplied by Professor Maxime Herman to his French translation of the early thesis, *Crise de la Philosophie Occidentale*.² This 'introduction', occupying at least half of the book, and of 150 pp. in extent, is based largely on Mochulsky, it is true, but makes independent use also of Solovyov's correspondence; together with another introduction, almost of equal extent—that of Eugène Tavernier to his French edition of the *Trois Entretiens*.³—it forms the best and most detailed body of biographical information at present accessible to Western readers. Indeed, an English translation, say, of Prof. Herman's study, with appropriate reference to that of Tavernier, might well be found serviceable

¹ *In Three Russian Prophets*. London, S.C.M., 1944.

² Paris: Aubier, 1947.

³ Paris: Plon, 1916.

as an interim work of reference, pending the appearance of something of a more definitive nature.

There is one significant feature of Professor Frank's Anthology which may even be said to render a fuller knowledge of Solovyov's life history not less than imperative: this consists in the important place assigned therein to a new (and nearly integral) translation of the essay on *The Meaning of Love*. Since this work already exists with us in full translation (though a comparison—be it said in passing—leaves no question as to the complete superiority of the present, new one), it seems, surely—this essay occupying the largest space of any single item in the book—that his latest editor must have regarded it as being in some measure 'central' to the whole of Solovyov's work and thought. At all events, there is more than sufficient evidence (even for the non-Russian reader, with Professor Herman) that Solovyov's ideas on this problem are very far from being the products of mere speculation and philosophizing; on the contrary, they are the direct results of actual life-experience and, as such, must be seen to fall definitely within the moral order. There is to be found, moreover, a considerable development and extension of the dominant ideas of this essay in Solovyov's monumental work on moral philosophy, *The Justification of the Good*. In this essay at least, Solovyov is seen as an 'existentialist', very much in the same sense as a Kierkegaard; and this alone would serve to point the desirability, for English readers, of a fuller knowledge of his life.

With the issue of Solovyov's 'conversion' to Catholicism, Professor Frank deals very succinctly in an Appendix to the book. This is a question which has tended to assume an almost exclusive importance for some Catholic writers; but, given the breadth and integrality of the mind, the spiritual stature of this great Christian—not to speak of the nature of the evidence here adduced—one feels that Professor Frank is well justified in his reduction of the matter to a secondary status, as on the whole irrelevant to the main issues. The whole incident appears when placed in proper chronological perspective to have been, at the most, a last and quite subjectively motivated—almost a defiant attempt on his part (all too regardless of hard realities—or in spite of them) to give outward expression to those aspirations towards that unity of the Church, and of Christians, which he was so soon now, in final despair, to relegate to the 'future world', as wholly unrealizable in this.

There seems no question that the spiritual and cultural impoverishment inflicted upon herself by modern (Soviet) Russia, in the deliberate expulsion and exile of such figures as Berdyaev, and certain others who might be named, has meant the corresponding enrichment of those Western peoples with whom these have found asylum and a welcome. To some degree at least, this *diaspora* of so many fine minds, representing among them perhaps the fullest flowering of the Russian Christian tradition, may seem not incomparable with the Westward movement of the Greek classical traditions from the Byzantium of five centuries ago; and its impact upon the culture of Western Europe may yet prove almost as powerful and as fruitful in results. Passing from this life too early, almost by a generation, there is little doubt that Solovyov—had he been living—would have found himself, in 1922, high on the list for deportation with Berdyaev and others of his peers. Even in his own lifetime, however, he was remarkable among his fellow-countrymen for the frequency and extent of his westward journeyings; indeed, the very nature of his main concern—that of Christian unity—would alone explain this.

It would be not without interest perhaps, now that the available materials seem almost sufficient for the purpose, to draw attention to a few of the more striking points of similarity—as well as to certain not less striking differences—between those two great Russian figures who are Vladimir Solovyov and Nicolas Berdyaev. Of the two, it would appear that Solovyov bears more conspicuously the marks of sheer intellectual brilliance: he seems, for one thing, to have shown a far greater degree of precocity in his interest in religion, while his interest in philosophy—though here the two would seem on fairly even ground—perhaps not more precocious than that of Berdyaev, was yet a good deal more extended, owing to an easier access to materials for study. In contradistinction from the latter, Solovyov was born into a family with strong religious and ecclesiastical traditions (though in Berdyaev's case these were by no means wholly absent): so that his ascetic ardour and his interest in the lives of the saints were sufficiently marked—at the age of seven—to awaken the serious concern of his parents. At the age of eleven, with his entry into the *lycée*, he entered also upon a phase of omnivorous study, and before fourteen had 'read himself out' of the Christian faith of his childhood, into an atheistic materialism: this, however, was to be in

its turn transcended (*via* 'the rationalism of Spinoza, the positivism of Comte', and the passage, by Schopenhauer and Hartmann, through a period of pessimism) in an emergence—during his nineteenth year—into German idealistic philosophy and, concurrently, a definitive return to Christianity, marked by a year of intensive study in the Moscow Ecclesiastical Academy. Thus, the experience of a phase of atheism, paralleled in the case of each of our subjects, appears—in the light of their whole development—to be rooted in what is nothing more or less than the sheer spiritual and intellectual vigour so conspicuously manifested by both: the experience, in each case, was transitory, and terminated in each by the re-discovery of a profounder Christianity.

Berdyayev's intellectual and spiritual powers would appear to have developed a good deal more slowly, more 'normally', than those of Solovyov: (the latter's altogether astonishing precocity seeming almost to have been foreordained in view of the briefness of his life). Where Solovyov, in his early twenties, awakened widespread interest and admiration by his extraordinary intellectual abilities (he was appointed to a junior professorship at twenty-one), Berdyayev seems—at a rather later age—to have been accorded a certain primacy—more perhaps of a moral kind—among the associates of his political and social, and later still, his philosophical and literary interests. Each seems to have possessed strong potentialities of leadership, which were to be the more exercised, however, in Berdyayev's case. Solovyov, apparently the more 'impressionable' of the two, seems to have been capable of giving himself up, heart and soul as it were (even to the extent of being carried temporarily 'off his feet'), to certain of the intellectual influences under which he came successively—to the thought of a Spinoza, of a Comte: a Schopenhauer or a Hartmann—and remained permanently marked in his own intellectual processes by a strong 'systematizing' tendency due to the powerful influence of Hegel. Berdyayev, on the other hand—as this latest of his works is of itself enough to show, seems to have been much more cool and critical in his approach to the subjects of his study, and to have been altogether less open to the action of external influences; there seems to have existed, with him, an ever-present and decisive inward counterpoise, in the shape of a deeper and more actively awakened consciousness: 'I can accept as truth only that which is wrung out from within myself' (op. cit., p. 34). The contrast comes out most strongly

perhaps in the sphere of Solovyov's ideals and aspirations towards a sort of total theocracy, as realizable actually within the world. Even though it is true that his views changed with the fading away of his hopes, it remains that the sheer 'optimism' implicit in the original conception is of such kind as to be quite inconceivable, had there been concerned, instead, the coolly critical and 'level-headed' detachment of a Berdyaev. Moreover, the latter had an almost fanatical hatred of 'systems', in any shape or form; and, if this were not enough, there is the further difference, that where, with Solovyov, the concept of the Church existed in a high degree of development, Berdyaev, on the other hand, appears to have been almost entirely lacking in any strong feeling for the 'institutional', or more purely ecclesiastical aspects of religion.

Both men—though in strongly differing ways—were of a spiritual temper best described as 'mystical': Solovyov being decidedly the more 'fervid' of the two, and therefore also perhaps the less certain in his judgements and his actions. Berdyaev's 'mysticism' appears to have been of a more deeply-abiding kind which, while slower to kindle, did so eventually with the greater force, and came into action with the more unerring power in the sphere of events and decisions. One gains the impression, in Berdyaev's case, if possibly of the lesser intellectual range and brilliance, yet certainly of the deeper and more fundamental strength and balance of the moral nature.

There is a last, and perhaps a capital analogy between these two great spirits. On the showing of the works already translated, and particularly on that of his essay (first made known to us by Berdyaev) on *The Meaning of Love*, Solovyov is now almost acknowledged, it might be said, as a 'philosopher of love'. What has not yet been realized, however, is that Berdyaev (though he has left no single work specifically upon the subject) has actually devoted to the discussion of this theme, throughout the whole body of his writings, a space almost equivalent to that of Solovyov—the latter's special essay included. It might even be said that the second of two essays of Berdyaev¹ on particular aspects of Jacob Boehme's thought, goes far towards qualifying for such a description. Containing a number of highly interesting

¹ Cf. *Deux études sur Jacob Boehme*: (B). 'La Doctrine de la Sophia et de l'Androgyne. Jacob Boehme et les courants sophiologiques Russes.' These two studies are printed as a preface to the first French translation of Boehme's *Mysterium Magnum*: two vols: Paris, Aubier, 1945.

allusions to Solovyov, it brings out very strongly the much greater depth and extent of the influence upon its writer of the thought of Boehme, and still more perhaps, that of Franz von Baader. Indeed it emerges from a study of all that Berdyaev has written upon this subject, that we are in the presence, with him, of a conception of human love which, while in very full measure of agreement with that of Solovyov, is still more deeply based in the moral sense, and still more clearly apprehended spiritually.

It is only one reason the more, why a fuller source of biographical information is now imperative, that Solovyov's essay (still more perhaps a number of passages in *The Justification of the Good*, and—to a lesser extent—a good part of the essay on *Plato*) seems to bear everywhere the strong evidences of a certain empirical 'trial and error' in the sphere of outward life: (this is clearly borne out by Professor Herman's study). In Berdyaev's work, however, the whole character of his development of the matter is markedly different: it is far less 'rationalized' than with Solovyov, and the note of deeply apprehended experience is, if anything, even more clearly apparent. There existed (or pre-existed), in Solovyov's case an almost fatal complication, in the form of his 'Sophian' conceptions: (not to speak of the strongly Platonistic bent of his mind in its entirety); and these conditioning factors led him almost inevitably to the projection of an ideal, inwardly worshipped as a spiritual principle, upon the transient and all-too-human persons of successive and individual women, who—each in wholly legitimate obedience to her own individual destiny—inevitably failed in turn to correspond to his hopes and expectations, and involved him in a series of bitter and humiliating disappointments. It is out of the stuff of very real and dolorous experience that Solovyov's thought on the problem of human love came eventually to be shaped.

Berdyaev, on the other hand, always much more detached from, and critical of Platonism (while his invincible 'personalism' rendered him suspicious and unsympathetic in advance, on the ground of the 'universalizing' tendencies inherent in it, towards Solovyov's Sophian doctrine), seems even from the beginning to have escaped, in large measure, this particular kind of storm and stress. Far from insensible to feminine charm, and apparently the recipient, on his own part, of a more than average measure of their regard, his relations with women seem on the whole to have been

singularly harmonious and untroubled. Protected perhaps in the first instance by a deeply based and firmly balanced moral character, and marked, in this particular sphere by a cool, almost a matter of fact, regard towards women, the type of 'sophianism' exemplified in his case approximated much more closely to that of Jacob Boehme: consisting, like his, first and foremost in a profound and reverent apprehension of the primal—the 'eternal'—idea of the feminine, i.e., in *virginity*. (He appears, in fact, to have reached, like Baader, a conception to be characterized in terms of *gender*, rather than in those of sex.) Thus, then, he would appear to have expected at the most—indeed (again like Baader) to have preferred deliberately as 'the better part'—a strong and loyal 'comradeship', founded ultimately upon a deep mutual respect and human sympathy, and upon a full and ever-increasing community of mind, above all in the things of the Spirit. (That this is a fairly accurate estimate of his attitude is fully attested on pp. 139 and 322-3 of *Dream and Reality*: as well as by the fact itself of his forty years' close companionship with her whom he has there described as his 'lifelong friend'). And this may well bring us to an end of the present incomplete and imperfect summary of the points of contact and of contrast between these two great and noble Christian spirits.

JOHN TRINICK.

CHRONICLE OF EVENTS

THE BYZANTINE LITURGY IN ST PETER'S

ON 26th November 1950, the Byzantine liturgy was celebrated for the second time in history in St Peter's with the Pope presiding, according to a special ritual devised for such an occasion when first the Pope presided at the liturgy in the chapel over the entrance of St Peter's in 1908 on the fifteenth centenary of St John Chrysostom. In 1925, the sixteenth centenary of the Council of Nicaea, it was first celebrated in St Peter's itself. The present liturgy must have marked in some ways a culmination of the great ceremonies of this extraordinary Holy Year. Its grandeur and beauty were incomparable, and it was a most moving symbol of the universality of the Church, and a statement that was impossible to overlook of the greatness and importance of the Eastern Rites in the Church. This



GROUP AT THE CATHOLIC SYRIAN SEMINARY
at Sharfeh, September 1950

Names of Prelates from left to right :
 Mgr Zachary, Syrian Superior of the Seminary ; Mar Basilio Ephrem, patriarchal vicar of the Lebanon ;
 Mar Severios, administrator apostolic of Tiruvalla (South India) ; the Syrian Patriarch, Cardinal Tappunt ;
 Mar Ivanios Gandour (Jacobite Archbishop of Beirut and Damascus, reconciled to the Church in June 1950),
 the prelate next to him is a Chorepiskopos.



BYZANTINE LITURGY IN SAINT PETER'S, ROME, 26 NOVEMBER, 1930

Courtesy of F. A. Giordani

tremendous gathering up of the Eastern Church, chiefly of the Mediterranean East, was very impressive, and indeed unique. Its greatness could not have found stronger expression. Nowhere in its native lands, amongst the scattered Catholic flocks nor even amongst the Orthodox, could the Byzantine liturgy have been presented so richly. The setting was certainly strange, in the operatic splendours of Renaissance and Baroque, without ikonostasis and seen from front and back and sides, but the lovely Greek in its true chant, unaccompanied by the muffling of an organ, and the beautifully liturgical and solemn ceremony, in striking contrast to more popular and Italianate festivals, imposed their own atmosphere. The 'Altar of the Throne' was used for the protheses and a great square altar was erected behind the papal altar for the liturgy itself, round three sides of which were the Melkite Patriarch of Antioch and the fourteen other bishops, and on the fourth side the

1 CONCELEBRANTS

His Beatitude MAXIMUS IV SAYEGH, Patriarch of Antioch (Alexandria, Jerusalem, and All the East) of the Melkites.

The Metropolitan John Chami, Bosra and Hauran.

The Metropolitan Philip Nabas, Beirut and Gibail.

Archbishop Michael Assaf, Petra and Amman (Transjordan).

Archbishop Basil Cattan, Beirut (retired), titular of Proconnesos.

Bishop Joseph Malouf, Baalbek.

Archbishop George Hakim, St John of Acre (also called Ptolemais, and more recently Galilee).

Bishop Basil Khoury, Sidon.

Bishop George Calavassy, titular of Theodoropolis, and exarch for Catholics of the Byzantine rite in Greece.

Bishop Dionysius Varouchas, titular of Gratianopolis, and exarch for Catholics of the Byzantine rite in Turkey.

Bishop John Mele, Lungro (in Calabria).

Bishop Joseph Perniciaro, titular of Arbanus, and auxiliary to the Ordinary of Piana dei Greci (Sicily).

Archbishop Alexander Evreinoff, titular of Paros, and ordaining bishop of the Byzantine rite in Rome.

Archbishop Paul Meletijew, titular of Heracleopolis (convert from the Russian Church in 1946).

Bishop John Buckow, titular of Cadi, and apostolic visitor to Ruthenian Catholics in Western Europe.

Bishop Peter Ducys, titular of Olympus and superior-general of the Marian Fathers (M.I.C.).

Canon Louis Tautu, chaplain of the Rumanian church in Rome (Canon of Oradea Mare, and formerly counsellor to the Roumanian Embassy to the Holy See).

Archimandrite Isadore Croce, Saint Mary (called Saint Nilus) of Grottaferrata.

Archimandrite Theodosius Haluscynskyj, superior-general of the Basilians of Saint Josaphat (Ruthenian).

Father Saba, o.s.b.m., congregation of Basilians of St Saviour.

Father Chaer, o.s.b., congregation of Basilians of Saint John (Soarite).

five archimandrites who were concelebrating. Eleven deacons assisted. Vested clergy of the other Oriental rites formed a corona round the confessio of St Peter, and all the students from the different Oriental colleges—the Greek College, the Russicum etc.¹—formed a great male-voice choir. The great range of the beautiful and difficult chants, with their quarter tones and rythms of liturgical dance, produced an incomparable richness of texture, that could hardly otherwise be heard in a life-time.

Amongst the Cardinals and bishops, who arrived in procession at the beginning, the Armenian Patriarch, Cardinal Agagianian was necessarily the most striking. The celebrants processed to the entrance to greet and accompany the Holy Father into the basilica. Their multi-coloured vestments (but happily avoiding that favourite pink which clashes so successfully with every other colour), added very greatly to the usual splendour. His Holiness presided from a specially erected throne on the south side of the western end of the apse, and seemed as at home in Byzantine as in Latin liturgy, chanting Greek blessings and the preface to the Pater, though he sang the latter and the Credo in Latin. Apart from this, all audible parts of the liturgy were in Greek, though the concelebrants used their own languages. One heard often the fine singing voice of Mgr Calavassy, Exarch of Greece and the proto-deacon (ordained priest on 8th December) was a Greek, also with a fine voice and understanding of his chant. The long communion while the twenty concelebrants, in slow procession round the altar, communicated themselves first in the Body, then in the Blood, followed by the patriarch communicating the eleven deacons, was very moving.

¹ LANGUAGE: The public part of the liturgy was sung in Greek; the benedictions and the EIRENE PASIN were sung by the Holy Father in Greek. During the secret parts of the liturgy each of the concelebrants used his own language (Greek, Arabic, Slavonic, Roumanian). The HAGIOS O THEOS was sung by the patriarch in Greek, Latin and Arabic. The choir used Greek throughout. The Holy Father and the cardinals recited the CREDO and PATER NOSTER in Latin while these prayers were sung in Greek at the altar. The last blessing was given in Latin by the Pontiff. The plenary indulgence was announced at the end in Latin by Cardinal Canali, and in Greek by Bishop Calavassy.

The choir was from the Greek, Ruthenian, Russian and Armenian colleges in Rome, from the Institute of Saint John of Damascus, and the Abbey Nullius of Grottaferrata, under the direction of Rev. Nicholas Marangos (Greek College.)

Afterwards the Holy Father congratulated those responsible for the exactitude of the ceremony, and granted an indulgence to those present.

Perhaps an anti-climax should not be added, but it is so much part of the atmosphere at Rome. As the crowds moved away across the Piazza, there mingled with them bearded prelates, each accompanied by a chaplain carrying a suit case of vestments and a strangely shaped tin hat-box containing the crown-like mitre.

E. J. B. FRY.

The illustration in this issue shows the procession coming from the 'Altar of the Throne'. The two illustrations in the Winter issue 1950 (p. 508), give the actual concelebration.—EDITOR.

THE RUSSIAN ORTHODOX CHURCH (1949-50)

Since the publication of the last Chronicle of Events there has been a certain clarification of the attitude of the Russian Orthodox Church in the U.S.S.R. towards the œcumenical movement.

Metropolitan Nicholas of Krutitsy has explained in a letter to the œcumenical council that the Orthodox Church of the U.S.S.R. will decline to send a delegate or an observer to the meetings of the council so long as the title 'Russian Orthodox' is applied to the Russian émigrés who are under the jurisdiction of the patriarch of Constantinople, or to the 'schismatic' groups of Metropolitan Theophilus in America, and those under Metropolitan Anastasy of Munich.

Nevertheless, says Mgr Nicholas, this refusal does not imply on the part of the Orthodox Church of the U.S.S.R. any lack of interest in the activities of the movement, nor has this Church lost hope in the reunion with her, aided by the grace of God, of any confession or body of Christians. It would appear in short, that the attitude of the Orthodox Church of the U.S.S.R. in this matter is dictated by considerations of ecclesiastical jurisdiction.

THE FORMATION OF THE CLERGY IN THE U.S.S.R.

Patriarch Alexis preached an instructive and eloquent sermon on this subject in the church of the Theological Academy in Leningrad on 6th December 1949.

His Holiness said that the Russian people expected their priests to be men of apostolic spirit and men of prayer.

They would forgive many things in their pastors, but never an absence of faith or negligence or superficiality in their pastoral duties. The patriarch said that a priest had two sacred duties—prayer and the spirit of sacrifice. Preachers should expound Holy Scripture and the voice of the Fathers.

The spirit of sacrifice must accompany the priest throughout his life, and if the Church allowed him to have a family, it was only that his pastoral work might be more effective. It was still true that the priesthood and monachism were two brothers.

This discourse, and the elaborate scheme of studies drawn up for the theological academies, are indications that the formation of an educated and zealous clergy is being actively pursued.

THE PATRIARCHAL CHURCH OF MOSCOW AND THE CIVIL POWER

Despite the great difference between the status of the Church in Imperial Russia and her position under the Soviet régime, it is clear that the integration of Church and State is no less marked to-day than before the Revolution.

On the occasion of the birthday of M. Stalin, Patriarch Alexis pronounced an allocution in the patriarchal cathedral before the Moleben held in honour of the event.

Stalin, said the patriarch, was recognized throughout the world as the chief, not only of the peoples of the Soviet State but of all workers. He praised his leadership during the war, and his spirit of comprehension in the affairs of the Church. 'Our Holy Church has in him a faithful defender.'

This allocution, though unimportant in itself, is significant as typifying the identification of the Orthodox Church with the Soviet system. We thus have the spectacle of the Church tolerated and given a certain measure of freedom within the U.S.S.R., and accorded positive encouragement outside the limits of that country as an instrument of Soviet foreign policy. In this latter respect the Soviet Government are adopting the tactics of their Imperial predecessors, but with far more ruthlessness.

THE JOURNAL OF THE MOSCOW PATRIARCHATE

This is still the only important publication solely devoted to religious matters appearing in the Soviet Union, and the detailed analysis of its contents given in *Russie et Chrétienté* furnishes interesting evidence of the conservative trend of Russian Orthodoxy.

While many of the articles are polemical, such as those purporting to describe the 'reunion' of the Rumanian and Ukrainian Catholics with the Orthodox Church, and others are frankly political, there remain many to bear witness to a revival of learning and a quickening of interest in the past history of Russian Orthodoxy.

The journal regularly reports the sermons delivered by Patriarch Alexis, Metropolitan Nicholas, and other hierarchs.

These are in the main of a markedly theological character, and stress the importance of the Sacraments, the Scriptures and the Fathers.

Among the articles noted are :—

1. Archbishop Bartholomew of Novosibirsk on the episcopal saints of Siberia, with special reference to Bishop Innocent of Irkutsk (died 1731 and canonized by the Russian Church in 1805).
2. A. Boujevsky on the Heritage of the Apostle Thomas (the origins and vicissitudes of the Christian Churches of India).
3. Professor Tchetyrkine on the writings of the New Testament in the tradition of the Primitive Church and the Biblical Criticism of modern times.
4. P. Imchenick on the hierarchy of the Church in ancient Russia (the relations between the Church and the secular power 989-1305).

It is by such articles as these that we should wish to judge the clergy and educated laity of the U.S.S.R. rather than by the tendentious, bitter, and often vulgar anti-Catholic utterances which appear to form an unduly large proportion of the contents of the Journal.

THE RUSSIAN EXARCHATE OF THE PATRIARCHATE OF CONSTANTINOPLE

In the July-December 1950 issue of *Russie et Chretiente* a detailed account is given of an important meeting held in Paris of clerical and lay representatives of that section of the émigré Russian Orthodox which is canonically organized under the jurisdiction of the œcumenical patriarch.

At this meeting a long and objective statement on the subject of the Unity of the Church was issued under the signature of Metropolitan Vladimir, the Russian exarch of the œcumenical patriarch.

After pointing out that the establishment of Russian parishes and ecclesiastical establishments in Western Europe

had brought Russians face to face with the spectacle of rival episcopal jurisdictions in the same town or district, the statement says that these things are contrary to the Will of God and the teaching of the Primitive Church and the Fathers, as giving scandal to Christians and to unbelievers. It is often objected that the Russian Orthodox Church in Western Europe is but a temporary affair, but after thirty years it has become an established institution and is likely to endure, whatever the course of events in Russia.

The statement then utters an eloquent plea for the establishment of a single Orthodox Church in Western Europe comprising all the existing national and racial groups.

Finally the eparchial assembly passed ten resolutions dealing with the canonical status of the Orthodox Church in Western Europe.

Among these No. 3 invites 'all the Orthodox ecclesiastical formations to organize, under the high patronage of the œcumenical see a single Orthodox Church of Western Europe'.

No. 4, while expressing the conviction that 'by the mercy of God the day will come when we shall be able to return to a liberated Russia and be joined anew with our Mother Church', does not doubt that even then 'numbers of Orthodox will remain in Western Europe, and that in the future (Russian) Orthodoxy will continue to exist in the West'.

No. 8 charges the eparchial administration to seek the realization of a total union of the Orthodox Church in Western Europe, and to adopt all means calculated to establish the best possible relations with the other ecclesiastical formations 'and particularly with the jurisdiction of Metropolitan Anastasy'.

Finally the tenth resolution 'confesses the love of the assembly for its Mother Russian Church and for Russia, as also its fidelity to the Russian Orthodox tradition and culture, and invites all Orthodox Russians to continue to serve their Church and their country in the days of their heavy trials'.

This highly important statement does not appear to have attracted any attention in this country, but although it is true that the eparchial assembly does not represent a very large number of Orthodox, it is noteworthy as registering a marked reaction against the spirit of 'philetism' (the undue love of one's race in ecclesiastical matters) which, although condemned by the œcumenical see in 1872, has so often distressed the best friends of the Orthodox Church.

FRANCIS J. ANGERS.

SOME BIOGRAPHICAL AND BIBLIOGRAPHICAL NOTES ON ONE OF THE LEADING RUSSIAN CHRISTIAN PHILOSOPHERS, SIMON FRANK, DIED IN LONDON ON 10TH DECEMBER, 1950

Simon Frank was born in Moscow on 29th January 1877, the son of a physician. In 1894 he began to read law in the Moscow University. An outbreak of students' riots in the spring of 1899 resulted in his arrest and expulsion from Moscow for two years, without the right of residence in university towns. Frank went abroad, to Berlin, where he attended lectures in national economy and philosophy and wrote his first work, *Marx's Theory of Value and Its Meaning*, Moscow, 1900. Early in 1901, he graduated from the Kazan University.

Frank's shortlived and superficial Marxism belongs entirely to his student years. He never was interested in active political work. 'Marxism—he wrote later—fascinated me by its scientific appearance. I was attracted by the idea that one could study human society as a scientist studies nature. When, later on in life, I came across this sentence in Spinoza's *Ethics*, "I intend to discuss human passions and vices, as if it was a matter of lines, planes and bodies", I saw in it the expression of that mood which I felt in studying Marx's theory.' Frank's above-mentioned early work already reflected his critical attitude towards Marxism.

During the winter of 1901-02, he came across Nietzsche and was strongly impressed by his *Also sprach Zarathustra*. The result of this encounter was an essay *Nietzsche and the Ethics of Love of the Distant* (published in the symposium *Problems of Idealism*, 1902). That essay proved the beginning of his fruitful philosophical publicism.

In the years to come Frank devoted much of his time and energy to political journalism. In 1903-05 he co-operated in P. B. Struve's liberal journal *Osvobodzhdenie* (*Liberation*) published outside Russia (in Stuttgart and Paris) and after the 1905 Revolution and Struve's return to Russia in his political weekly *Polyarnaya Zvezda* (North Star).

Slowly, but steadily, however, Frank was concentrating all his thoughts on purely philosophical subjects. He wrote mainly in the famous monthly *Russkaya Mysl* (*Russian Thought*) to the editorial board of which he belonged from 1907 to 1917. In 1909, Simon Frank took part in the celebrated symposium *Vekhi* (*Landmarks*) which marked a decisive turning point in Russia's history—the departure of the leading section of

the intelligentsia from revolutionary ideas and the positivist philosophy.

His academic career also began in these years. From 1907 to 1917 he acted as a Reader (*privat-Dozent*) at the St Petersburg University. From 1917 to 1921 he occupied the Chair of Philosophy at the Saratov University and also acted as Dean of the Faculty of Arts at that University. In 1921 he was made Professor at the Moscow University.

In the terrible first years after the Bolshevik Revolution, all spiritual culture in Russia seemed to be doomed to extinction. It was in these years, in 1919, that at Nikolay Berdyaev's initiative, the so-called Free Academy of Spiritual Culture, was formed in Moscow. Its founders set themselves the aim—we know now that it was a forlorn cause they were fighting for—to preserve and to help to develop spiritual culture in Russia. The best thinkers of Russia, among them—from 1921 onwards—Simon Frank, joined the Academy. At first the number of listeners was very small, but gradually the interest for the Academy grew to such an extent that the hall able to accommodate 300 listeners proved to be too small. The Academy arranged also a great many public lectures on problems of philosophy and religion attended by hundreds of people—students, factory workers, Red Army men and sailors.

This work was cut short in the summer of 1922 when the Soviet Government arrested and banished abroad a large group of scholars and writers. From that time onwards, Simon Frank—like so many Russians of his generation—lived away from his native land. But in his case exile proved to be an extremely fertile period of his life. He settled down with his family in Germany, his 'second homeland', dear to him by virtue of the memories of his youth. Together with other Russian thinkers he formed a Russian Academy of Philosophy and Religion in Berlin and conducted active work among the then numerous Russian students in Berlin. He also took part in the activities of the Russian Scientific Institute in Berlin and worked as a free-lance writer and lecturer on philosophical subjects in Germany, France, Holland and Switzerland. For a number of years he lectured in the Berlin University on the history of Russian thought.

The Hitler rule forced him into a second exile. In 1937 he moved to France where he spent the entire war, underwent great privations and dangers during the period of the German occupation. In 1945 he and his wife moved over to London

where their children had settled down. He lived there until his recent death.

Simon Frank's books are numerous, but only two of them (apart from a smaller book in German) exist in translations—*La Connaissance et l'Etre*, Paris, 1937 (being the translation of his Russian book, *The Subject of Knowledge*, 1915), and *God With Us*, London, 1946. His other works are:—

Philosophy and Life (a collection of essays), 1910; *The Human Soul*, 1917; *Methodology of Social Sciences*, 1921; *An Introduction to Philosophy*, 1921; *Living Knowledge* (a second collection of essays), 1923; *The Failure of False Gods* (a meditation on the Russian Revolution), 1924; *Die russische Weltanschauung*, 1926; *The Purpose of Life*, 1926; *The Spiritual Foundations of Society* (an introduction to social philosophy), 1930; *The Unfathomable* (an ontological introduction into the philosophy of religion), 1939; *The Light in the Darkness* (an essay in Christian ethics and social philosophy), 1949. In 1950 he edited an anthology of Solovyov's works. A MSS entitled *Man and Reality* is at present being prepared for the press.

OBITUARY

Prince Maximillian of Saxony died at the age of 80 at Fribourg in Switzerland.

Prince Max was brother of the last King of Saxony in whose favour he renounced the crown in order to become a priest. He was ordained at Eichstatt. Among other cures he laboured at the German church in London. He took his doctor's degree at Leipzig and was a professor of theology at Fribourg.

Prince Max was a great authority on the Eastern Churches and a keen worker for Christian unity. R.I.P.

BARON MANNERHEIM,

MARSHAL OF FINLAND

4TH JUNE 1867—28TH JANUARY 1951

'MEMORY ETERNAL!'

It would be too complicated, nay ill-advised, in an ecclesiological journal abroad to attempt an explanation of the deep patriotic significance of Marshal Mannerheim for the Finnish Nation—perhaps George Washington may be some analogy.

The Marshal was always a friend of Orthodoxy and champion of the Karelians' religious rights when, 'in troublous times', they were threatened by protestant proselytism and persecution. Equally was he an adamant protector of Finnish Jewry and the Constitution when the Hitlerites intervened in the Russo-Finnish campaigns. His daughters, Anastasia and Sophia, were brought up in the Orthodox Faith, but the former became a Catholic Carmelite nun.

VASSILY JAMES.

ARCHBISHOP GERMANOS OF THYATEIRA

The death, which took place in London on 23rd January 1951, of the Most Reverend Germanos, metropolitan of Thyateira and Exarch for Western and Central Europe of the œcumenical patriarch, has taken from us one of the most distinguished and beloved figures in the work of rapprochement between separated Christians.

Germanos Strenopoulos was born in 1872 at Dellionae in Eastern Thrace. After studying at the Central Priests' School of the Phanar in Constantinople, he graduated at the Theological College of Halki. On his ordination as deacon he was appointed Principal of Schools at Rodosto and later continued his studies in theology and philosophy at the universities of Halle, Leipzig, Strasbourg and Lausanne, receiving his doctorate in philosophy at Leipzig in 1903. He returned in 1904, as professor of Theology, to Halki and was ordained priest there, receiving the title of archimandrite. Three years later he became director of the School at Halki and in 1912 was consecrated bishop, with the title of metropolitan of Seleukia. Archbishop Germanos wrote a number of works in Greek, including an introduction to the New Testament and treatises on Dogma and Symbolism. His *Philosophical Ideas of Hippolytus* was published in German and he was a contributor to many Greek, English and German periodicals.

The election of Archbishop Germanos as metropolitan of Thyateira in the newly created exarchate of Western and Central Europe in 1922 marked the opening also of the work for Christian unity for which he will be chiefly remembered. Already in 1921 he had attended a preliminary conference (in Greek) on Faith and Order and throughout the remaining twenty years of his life he was closely associated with the œcumenical movement, in which he took a leading part. He was present, as an associated vice-chairman at the first

World Conference of Faith and Order at Lausanne in 1927 and at the second conference in Edinburgh in 1937, and became a president of the World Council of Churches on its inauguration at the Amsterdam Assembly of 1948. In addition to his active participation in the work of the World Council of Churches, which necessitated much travel in Europe and America, Archbishop Germanos carried out a number of important missions within the Orthodox Church; among these will be remembered his visit to Moscow in 1948 as representative of the œcumenical patriarchate at the 400th anniversary celebrations of the Moscow patriarchate, and his representations made to the trusteeship council of the United Nations in Geneva in February 1950, on behalf of the patriarchate of Jerusalem, emphasizing the great importance attached by that patriarchate 'to the custodianship of the Holy Places and their being made accessible for worship to all Christians, irrespective of race or religious persuasion'.

The many responsibilities and honours which came to Archbishop Germanos, both in his work for the Orthodox Church and as a leading member of the œcumenical movement, made little impression on his character and his unassuming habits of life. At heart he remained always a simple pastor of the Church, accessible to all who sought his counsel and help, and ready with kindly humour and shrewd knowledge of men, to give generously of his store of wisdom and experience. The great influence which he exercised in the œcumenical movement and the high regard in which he was held by Anglicans and Protestants (with whom his work brought him chiefly into contact) sprang from the qualities of his own character. In theological discussion he held to his Orthodoxy with firmness and quiet purpose, but his keen participation in the œcumenical movement was inspired less by his theological interests than by an open-hearted love of his fellow men. It was this gift for friendship which enabled many Christians of the Reformed Traditions of the West, to come to a new and sympathetic understanding of the Eastern Orthodox Churches.

Outside his official engagements with non-Orthodox Christians, he also formed many close ties with all who sought his friendship. His residence in London brought him into specially close contact with members of the Church of England and he fulfilled many engagements to preach and speak to Anglican gatherings. At the time of his death, Archbishop Germanos was Orthodox president of both the Anglican and

Eastern Churches Association and the Fellowship of St Alban and St Sergius. His heavy programme of work would have made many younger men falter but his joy and interest in his work never flagged, in spite of failing health and the heavy toll on his strength imposed by the long journeys necessitated by his position.

It is fitting that death came to him while he was still actively working in the service of his Church and in the cause of Christian unity to which he had so faithfully devoted his life.

HELLE GEORGIADIS.

ETHIOPIA

For the first time in history, an Ethiopian has been elected supreme head of the Ethiopian Coptic Church. He is Bishop Basilios.

According to an agreement concluded two years ago the Ethiopian Church obtained the right to be placed under the jurisdiction of an Ethiopian and no more under an Egyptian 'Abuna'. The agreement stipulated that Archbishop Cyril, the Egyptian head of the Ethiopian Church would retain the nominal title of archbishop of the Ethiopian Church until his death but would remain in Alexandria. The Ethiopian Church was meanwhile placed under the administration of Bishop Basilios.

Archbishop Cyril having died recently in Cairo, Archbishop Basilios now assumes complete control in his own right. Archbishop Basilios is 59 years old. He will leave Addis Ababa for Cairo to be consecrated in his new office by Patriarch Amba Youssab.

Archbishop Spyridon of Athens has taken the initiative in bringing about closer relations between the Orthodox Church of Greece and the Ethiopian Church. To mark the inauguration of the new independence of the Ethiopian Church, he sent six pectoral ornaments, as worn by prelates of the Orthodox Churches, for each of the six Ethiopian bishops.

The presentation of the ornaments was carried out in Addis Ababa on 31st December 1950, with great solemnity and with the full approval of the Emperor Haile Selassie. Only two of the Ethiopian bishops were able to be present, the Abuna Basilios, locum tenens of the archiepiscopal throne, and the Abuna Theophilus of Harrar, who is a member of the Central Committee of the World Council of Churches.

The Greek Orthodox metropolitan of Axum, Nicolaos, acted as the representative of the archbishop of Athens. The Abuna Basilios, in returning thanks for the brotherly action of the archbishop of Athens in sending these gifts, recalled that the first bishop of Ethiopia, Frumentius, was a Greek, and that he had been consecrated to this office by the great patriarch of Alexandria, Athanasius, himself. The two Churches have always been linked by fraternal affection and by mutual services.

The ceremony brought great satisfaction, both to the large crowd of Ethiopian officials and churchmen who were present, and to the members of the Greek Church resident in Ethiopia.

EGYPT

For some time the various Church bodies in Egypt have been seeking representation on the State radio network, although so far they have been rigidly forbidden to broadcast religious services and so forth. Consequently, when, for the first time in history, the Roman Catholic matins were broadcast on Christmas Eve from the Jesuit College of St Mark in Alexandria, this constituted a precedent which is now being discussed in the daily press. Mohammed Tab'ee, one of the leading Mohammedan journalists, gives his views as follows :

'The fact that Islam is the State religion in Egypt is no reason to ban Christian programmes over the radio. On Christian holidays, the Sheikh of Islam and the head of the Government pay a visit to the Coptic Patriarch to congratulate him and participate in Christian celebrations. Why shouldn't the broadcasting stations participate ?

'Our radio station is neither a mosque nor a Moslem religious foundation. It belongs to the State. And the State does not belong to the Moslems alone, but to the Christian Egyptians and Egyptianized Christians as well.'

TURKEY

Archbishop Karekin Haschadurian of Buenos Aires, Argentina, has been elected Patriarch of the Armenian Orthodox Church in Turkey. His predecessor, Patriarch Mesrob Naroyan, died in 1944. Since then the Armenian Church in Turkey has been led by Archbishop George Aslanian as locum tenens. There are 120,000 members of the parishes of this Church and half of them are residents of Istanbul.

The above information is taken from the E.P.S., Geneva.
—EDITOR.

LETTERS TO THE EDITOR

THROUGH GOD'S UNDERGROUND

The following is the gist of a letter concerning our review of the above book in the summer issue for 1950. The writer's name cannot be given.

The writer says that the reviewer seems to doubt the reality of many of the astonishing things related, e.g., the 'plan', and the importance of the underground movement in Soviet Russia. The writer claims experience of living under the Soviet rule and fully accepts what the book has to say about the 'plan', 'as well as the vivid flash of religious feeling beneath the official atheism'. The writer thinks the editor of Father George's story shows great ignorance about place names and the geography of the countries mentioned, but he confirms Father George in all essentials.

A lesson the writer would have us gain from the book is that there is a spiritual life among the Soviet people, a sacred spiritual life in the hearts and in the minds of the Russian and non-Russian people (the distinction is essential) in the U.S.S.R.

He says that the Soviet people are expecting help from the West. But that they do not want to be given a pattern of life which is opposed to their own Christian ideals. No more materialism whether of the East or of the West for them now.

THE EDITOR.

THE BENEDICTINE SYRIAN SEMINARY

Dear Father

Some years ago the readers of the *E.C.Q.* were given news concerning the Syrian Church under the leadership of the present patriarch, Cardinal Tappuni. It was there stated that in the early years of this century the Benedictines of the French province of the Cassinese Congregation P.O. were entrusted by the Holy See with the training of the Catholic Syrian clergy. The seminary was established on the slopes of Mount Olivet overlooking the holy City of Jerusalem. With the increase of students, the higher seminary was transferred to Sharfeh, the patriarch's summer residence near Beirut. The professors at both seminaries were partly Benedictines, partly Syrian priests. The Benedictines, however, had the training of the students in the humanities and the

higher ecclesiastical studies such as philosophy, theology, etc., the Syrians taking particularly the oriental languages and liturgy. For nearly fifty years the Syrians and Benedictines worked fruitfully together. Nearly half the Catholic Syrian clergy of to-day have come from the seminary and are an honour to the training there received. It is, therefore, with great regret that we learned that this very harmonious and successful co-operation between the Syrians and the Benedictines should now come to an end. The French Benedictine province, which had accepted this work on behalf of the Syrians at the request of the late Patriarch Rahmani and with the sanction of the Holy See, has recently decided to withdraw its members from the Syrian seminary. It is difficult to understand this action on the part of the superiors of the French province. The work done in Jerusalem and Sharfeh has been an undisputed success. The Syrian clergy that has come forth from the seminary retain a great esteem and love for the Benedictines who showed such deep understanding and sympathy for the Eastern character. The Syrian authorities also, with Cardinal Tappuni at their head, never ceased to express their appreciation and affection for the Benedictines. The decision of the French provincial chapter not to continue with this work among the Catholic Syrians came as a great and most unwelcome surprise. And when we realize that the French monasteries have no lack of vocations, especially during the last ten years, the decision to block such a wonderful outlet for truly monastic and Benedictine activity, is well-nigh unintelligible. But the fact remains, and in spite of the efforts of the Syrian patriarch and others to retain the service of the French monks in so great and Catholic a work, they are being withdrawn at the end of this present scholastic year.

It has been my privilege to participate in this work for the Syrian clergy. As Buckfast Abbey belonged to the French province from which it sprung, until late in 1937, I was in that very year sent as a member of the French province to take over the work of a professor at the Syrian seminary. For a whole year I was privileged to teach at the little seminary in Jerusalem and only late in 1938, during the Munich days, did I go to Sharfeh to take the chair of dogmatic theology. I had therefore the opportunity of seeing the work for the Catholic Syrian clergy at close quarters, and I cannot but attest the cordial relationship between the Syrians and the Benedictines, and the fruitfulness of the co-operation between the two. In time it was hoped to revive among the Catholic

Syrians the monastic and religious life, and what better guides and directors than the Benedictines for such a revival? Perhaps this aspect of the work not having had as much success in the past may have swayed the decision of the French province. But then only a much longer period could realize such a project and hope of monastic revival in a Church where the need for secular priests is of first importance. If the need for pastoral clergy were not so pressing I would not be surprised if some of the priests trained by the Benedictines would not offer themselves for the religious life. May it be given to the Assumptionist Fathers of the Dutch Province, who are now succeeding to the work of the Benedictines at Sharfeh and Jerusalem, to consolidate that work for the Catholic Syrian clergy! And may the French Benedictine Fathers and Brothers, who have worked so long and so heroically, have at least the assurance of having well laid the foundations of a work destined to bring great glory to God!

D. BRUNO FEHRENBACHER, O.S.B.
Abbot of Buckfast.

NEWS AND COMMENTS

THE HOLY LAND ARAB REFUGEE FUND

We have had a letter from Père Andre Kahla of the Greek Catholic Patriarchate, Jerusalem (Jordan) asking for help and sending some eikons of our Lady made by the Christian Arabs. The eikons are 6s. each with postage. Miss K. Usher Smith (46 St Mary's Mansions, London W.2), has kindly undertaken to receive orders for the eikons. This is one way of helping these Arab Christians.

BACK NUMBERS OF THE *E.C.Q.*

There are back numbers of the *E.C.Q.* available from 1940 onwards. Single copies will be 3s. and soiled copies 2s. There are also copies of the three Supplementary issues; for 1947, 1948, 1949, 3s. each.

Please write to Mr Coldwell (17 Red Lion Square, London, W.C.1.) The Editor may also be able to supply missing copies. He will send indexes for Vol. IV, 1940-1; Vol. V, 1942-4; Vol. VI, 1945-6; Vol. VII, 1947-8, to any who send a penny stamp.

VLADIMIR SOLOVYOV AND THE CATHOLIC CHURCH

In view of the article *Berdyaev and Solovyov* in this issue, we think it well to quote part of Mr Roland Hill's statement in his review of *A Solovyov Anthology* in *The Month* (March 1951). 'They try to minimize the significance of his formal reception, in 1896, into the Catholic Church by emphasizing his alleged return to the Russian Orthodox Church on his death bed in 1900. Yet the only evidence produced in their support is a statement—incidentally a breach of the absolute secrecy of the confessional—by the Russian Orthodox priest who administered the last sacraments to Solovyov, that he regretted and recanted what, in his last confession, he had affirmed on a question of dogma. "Vladimir Sergejewitsch did not say which question of dogma." An unnamed belief, however, can scarcely be recanted, and an important declaration involving a return to the Russian State Church could hardly have been misunderstood even by the most simple village priest. Moreover, the Vatican Secretary of State at that time, Cardinal Rampolla, who corresponded with Solovyov, left it on record that the Vatican archives contain certain instructions and special permissions which were intended to facilitate his position as a Catholic in the hostile atmosphere of the Russian Church, at a time when the Russian criminal code prohibited members of the State Church to join any other religious community, or persuade anyone to such a step. As a Catholic of the Eastern rite (or of the Latin rite for that matter; Editor), Solovyov was justified, *in extremis*, in receiving the last sacraments from an Orthodox, i.e., a validly ordained priest.

Professor Frank's attempt to explain away Solovyov's Roman Catholicism, based on the findings of K. Mochulsky, ignores the central factor in his thought, his unshakable faith in the true Church of Christ and in the rock of Peter, which he, like other Catholics, distinguished from the aberrations of the papacy as a temporal power.'

We congratulate the Catholic near East Welfare Association on the occasion of its silver jubilee. The association has been a warm friend to the *E.C.Q.* In a future issue we will give a short appreciation of its work and aims.

THE ORTHODOX EASTER

The Greek Orthodox Church celebrates Easter this year on 29th April, in contrast to the other Christian Churches

which will celebrate on 25th March. Only once in four or five years does the celebration of the Eastern and Western Easter coincide. The difference is better understood if the historical and religious background of the holiday is observed.

Even as early as the second century there was a difference of opinion between East and West regarding the proper date for the commemoration of the Resurrection of our Lord. These differences, which were of a technical nature, persisted until the First General or Ecumenical Council of the Church. The 318 Fathers who composed that famous Council which met at Nicaea in 325 A.D. decreed that Easter be celebrated on the Sunday immediately following the full moon occurring after the vernal equinox. The Council thus set 21st March as a fixed date for the vernal equinox, since with the limited scientific information available in those days the Council was unaware that the date of the vernal equinox would actually vary from year to year.

Adjusting by thirteen the Julian calendar, which was in universal use in the early periods of Christianity, to bring it into line with the *more scientifically correct* Gregorian calendar, 21st March as fixed by the Nicaean Council is the equivalent of 3rd April as we now reckon time. Therefore the Greek Orthodox Easter falls on the first Sunday after the full moon which follows 3rd April—provided the Hebrew Pasch or Passover has already occurred. This last provision was also decreed by the Nicaean Council in order to maintain the Biblical sequence of events which indicate that the Lord rose after the Hebrew Pasch.

[FROM GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA]

REVIEW OF REVIEWS

CATHOLIC

Irenikon for 1950 contains as usual a number of important contributions to contemporary theological discussions which concern those working for Christian unity (and, as the editors of *Irenikon* clearly realize, there can be no important theological movement in any Christian community which does not concern them). We may mention first Dom C. Lialine's very careful and enlightening survey of *Le Dialogue théologique à Amsterdam* (2^e and 3^e trimestres). Then there are two excellent articles on the way in which those of different

traditions read and understand the Bible; the first, *Bible et œcuménisme* by C. Moeller (2^e trimestre) being a survey of a private conference, in which Catholics, Orthodox, and Protestants took part, held at Chevetogne in 1949; the second, by P. Evdokimov, is entitled *Le Bible dans la Piété orthodoxe* (4^e trimestre). There is also one of Père Daniélou's admirable expositions of the Biblical interpretation of the Fathers, *Eucharistie et Cantique des Cantiques* (3^e trimestre); and an important discussion of Karl Barth's attack on the practice of infant baptism and Cullmann's reply to him, *Le Baptême et la Foi* by J. Hamer (4^e trimestre). Other articles include two predominantly 'documentary' studies by Père Congar of much theological interest, *Note sur les mots 'Eglise', 'Confession' et 'Communion'* (1^{er} trimestre), and *Position des orthodoxes et des anglicans en regard d'une position 'protestante' en ecclésiologie* (3^e trimestre): an article, of great value even if its theme at first sight appears rather familiar, on *Le sens du Culte et son Unité dans l'Eglise d'Orient* by Dom O. Rousseau (1^{er} trimestre): and the first part of a survey of the twenty-five years work of Amay-Chevetogne *Jubilé du Monastère de l'Union* (4^e trimestre) by Dom L. Beauduin.

Each number contains the usual *Chronique Religieuse*, of the most varied interest, fully documented, and absolutely indispensable to anyone seriously concerned about Christian unity. The notes on *The Times* correspondence, on Protestant and Orthodox reactions to the instruction 'Ecclesia Catholica' and the proclamation of the dogma of the Assumption, and on the affairs of the Anglican Church are particularly interesting. *Notes et Documents*, too, contains much of importance, including a most encouraging survey of some Orthodox Greek views of the directions of the Holy Office about the œcuménical activity of Catholics, and a delightfully written note on *The Canon Law of the Church of England*, the project for the revision of the Anglican Canons published in 1947.

There is the usual large and varied selection of book reviews in each number.

A.H.A.

Eglise Vivante: Réponse à l'attente des peuples. Louvain. Quarterly. 16s. a year (19s. with supplement). English agents: M. M. Rowland, 56 Beacon Road, Wylde Green, Sutton Coldfield, and Ducketts.

This new review, edited by the Société des Auxiliaires des Missions, which draws its inspiration from Père Lebbe, is a

recognition of the fact that the problems, solutions, and principles of the missionary and œcumenical apostolates are often identical. Though the accent is on missionary articles, each number contains articles on separated Christians, and both can be read with profit by those engaged on or interested in work for Union.

Ideas of adaption, integration, and comprehension which are accepted with difficulty by many in regard to separated Christians are entering into the life of the Church via their development in the mission fields in relation to non-Christian cultures, a fact of vital importance. We note with pleasure that the aims of the review (which include 'faire connaître les activités missionnaires de nos frères séparés, dans un esprit et un espoir d'unité') are listed 'dans un esprit intégralment catholique'. It is this spirit of integral Catholicism, for which the Editor of *The Eastern Churches Quarterly* has so long stood, which is the clue to all problems missionary and œcumenical. Workers for Union must not limit their perspectives to the specifically ecclesiastical; the work for union is the bringing of all creation into the unity of Christ and his Church, and a review such as *Eglise Vivante* may well help to broaden our views and develop our sense of the richness of Christ's Body.

We would single out for special mention several articles on Père Lebbe, that most attractive personality, articles on China and India; 'Esprit œcuménique et esprit missionnaire' by Père Villain; 'Perspectives de Catholicité' by J. Bruls; 'Propos sur l'adaptation dans le Proche-Orient' by G. Dumont; 'Amsterdam, 1948, Perspectives missionnaires'; 'L'activité missionnaire protestante'. Of particular interest for the problem of adaptation: 'Piété orientale et piété occidentale: comparaison psychologique' (J. Li Kuang Hoa); 'Le Père Lebbe et la liturgie' (P. Goffart); 'L'art indigène baptisé' (O. de Bouveignes).

However for the œcumenical worker the most interesting element of the review is the supplement (not supplied apart from the review), which is in the form of a detailed bibliography of Ecclesiological literature arranged for card-indexing on the standard size library card. Each item is summarized—French, Italian, and Spanish sources in French; English, German, and Dutch in English. A system of classification is provided. In our view it would have been better to have followed some more universal system such as the Dewey Decimal System. At present a number of reviews are lacking from

the list of those searched and we would draw attention to the following : *Sobornost, The Churchman, The Frontier, The Pilot, Reunion, University, The Modern Churchman, The Christian East*. The English text is not well edited—spelling mistakes, misprints, and clumsy constructions are too frequent. Certain of the texts are not well printed for placing on a standard index card. The cutting of the slips and sticking onto cards is very laborious—if the paper were ready gummed it would be a great help. We offer these criticisms in a sincere desire to see this instrument of study perfected since it could become something quite indispensable for the serious student.

E.M.J.

Theological Studies. Vol. VII, 1946—Vol. XI, 1950.

The American Jesuit theological review continues its most excellent work. English readers can keep abreast of theological thought and can follow all the important discussions of the continent.

We are not going to attempt any detailed comment on the volumes before us, we will but briefly mention some articles of special interest and give some indication of the field covered.

Volume VII. Here are a number of revelant articles :—*'St Augustine and the doctrine of the Mystical Body of Christ'* (No. 1); *'Caesaropapism in Byzantium and Russia'* (No. 2); *'Relations between Anglicans and Orthodox, their theological development'* (No. 3). These should all be of interest to readers of the *E.C.Q.*

Of particular interest is the article by Father E. V. McClear, S.J., on *'The Fall of Man and Original Sin in the Theology of Gregory of Nyssa'* (Vol. IX, No. 2). This is an article of some thirty-six pages with copious quotations and references to St Gregory's works, all the main points of the Saint's theology are touched on and yet the author does not seem to take St Gregory at his word :—

'It must be admitted', he says, *'that certain expressions of Gregory seem to justify the conclusion that he considered human nature in its fallen state to be corrupt and deprived of what is natural to it'*. This is indeed Gregory of Nyssa's teaching—Man *'in the image of God'*—this, for Gregory, is what man is by nature.

There is too great a desire to prove that Gregory's teaching is in exact harmony with the decrees of Trent, though the writer admits that he cannot expect the Saint to draw the

same conclusions from his own writings as he does. On the whole it is an excellent study.

We are, however, surprised, and this may account for the want of full perception, that no references to the two outstanding modern authorities on Gregory of Nyssa—Fr Balthasar and Père Jean Daniélou—are made.

There is in the same number, in 'Current Theology', reviews of a number of the volumes of *Sources Chrétiennes* which include two of the works of Gregory of Nyssa—*La Vie de Moïse* and *La Création de l'Homme*, both reviewed by Father J. Courtney Murray. Father P. J. Donnelly has an article 'Discussions on the supernatural Order', in which he discusses Père de Lubac's *Surnaturel*, the author sides with P. P. de Blic and Charles Boyer.

Father W. J. Burghardt devotes a number of pages (in Vol. XI, No. 1) to 'Early Christian Exegesis', considering the works of P. de Lubac and Daniélou, both critically and with sympathy.

This, we think, gives some outline of the ground covered by these volumes, though many other articles might have been selected.

B.W.

RECENT PUBLICATIONS

Christian Mysticism and the Natural World by Joseph Dalby, D.D. (James Clarke) 7s. 6d.

Dr Dalby's thesis, which appears as the third volume of a series of 'Theology for Modern Men', is certainly a very important one for the present day. He has to steer carefully between the modern Protestant attack upon Christian mysticism which is regarded as an escape from reality and the modern school of 'natural mysticism'—such as is to be found in Heard and Huxley—which gives rise to the Protestant suspicions. The author's description of the place nature takes in the mystical approach towards God from the point of view both of *catharsis* and of nature's rediscovery through the new life of grace is comfortingly Catholic. Of special value perhaps is the way he shows, from St John of the Cross, that the *Dark Night* is not sheer denial of the natural powers of man 'but their restoration and re-orientation'. Neither Protestantism nor Quietism nor the modern 'natural' mysticism can reach any such re-birth of nature by means of grace. But it certainly requires in practice the balancing power of the Holy

Spirit and in theory a very careful theological analysis and synthesis. Dr Dalby has succeeded in the latter and so offers great help to those who set out for the achievement in practice.

CONRAD PEPLER, O.P.

The Catholicity of Protestantism : being a Report presented to the Archbishop of Canterbury by a group of Free Churchmen (Lutterworth Press, 1950) 5s. net.

Catholicity was the title of a Report made in 1947 to the Archbishop of Canterbury at his request, by a group of Anglo-Catholics, of whom I was one; it was hoped that several Reports, from different points of view, would appear simultaneously, but ours was the only one. We saw 'Catholicity' as essentially a wholeness of Christian faith, thought and life, holding together diverse elements in due balance and proportion; and we saw the present state of divided Christendom as one of 'fragmentation', such that within the denominations the diverse elements are held in more or less lop-sided ways. We believe that reunion of the right sort will become possible in proportion as there is self-criticism and awareness of defect and need, in all the 'Churches'.

The Catholicity of Protestantism is a Free Church answer to the Archbishop's questions, but also and chiefly a reply to *Catholicity*. To me, as also to some of my Free Church friends, the tone of it is most disappointing. We tried to diagnose the evils which lie at the root of our divisions, accepting blame also for ourselves, and trying to 'place' the Reformers and Protestantism generally in relation to the rest of Christendom. But here our criticisms are interpreted as accusations, and the document has the air of a speech by a counsel for the defence seeking to turn the tables on the prosecution. Might we not have been treated, not as opponents to be confuted, but as fellow-Christians to be convinced?

Yet the fact remains that these orthodox Protestants felt very strongly that we Anglo-Catholics had quite failed to do justice to their Protestant inheritance. Therefore they present here a summary, brief but vigorous, of the teaching of Luther and Calvin about the Creation and the fall, the Theology of the Natural, Justification and Sanctification, the Church, Ministry and Sacraments, holding that on all these points we had misunderstood and misrepresented the Reformers' teaching; they labour to show, with quotations,

that the Protestant doctrine was orthodox and Biblical, removing the alien influences which had crept into scholastic theology, and giving the Church a splendid new start on sound lines.

The Reformation and the Counter-Reformation alike were grappling with a host of problems, theological, liturgical and pastoral, which the Middle Ages had left. To a large extent those problems, in new forms, remain with us to-day, and we all, whoever we are, have them to solve. Most of us, including many Roman Catholics, are in fact accepting some of Calvin's answers; and most of us, including many Protestants, see that his solutions were very incomplete. The document before us, though it deals mainly with the theological side, and though it seems to wish to give Luther and Calvin full marks, gives us a clear view of the central doctrines of Protestantism as Protestants see them. And the problems remain for us to work out the answers in our thinking and praying and living.

A. G. HERBERT, S.S.M.

(We reviewed *Catholicity* in the *E.C.Q.* in 1947 [Vol. VII, No. 3, p. 205]. Fr Herbert is an Anglican, and one of those responsible for *Catholicity*, in close touch with the Free Churches. The EDITOR.)

Philo's Bible by Peter Katz, PH.D. Pp. 161 (Cambridge University Press, 1950) 25s.

When attention was drawn to Dr Katz by his remarkable defence of the Lutheran doctrine of grace in a supplementary number of this Quarterly some time back, several scholars, and among them some belonging to that group within the Church of England which regards Dissent and its Continental Origin as the very Mark of the Beast, evinced surprise at the author's intellectual stature. *Philo's Bible*, which won the Kaye Prize for 1950, would of itself be sufficient to dispel any lingering doubt, for here we have the Teutonic mind at its best, exhibiting its working methods for all to see, and deploying its forces in strength in a disinterested search for truth. Dr Katz is painstaking without being tiresome, and weighty without being ponderous. Although no one would recommend his book by way of week-end reading for black-coated workers, those at any rate who indulge in hermeneutical studies will be attracted, and those who have the

courage to read slowly through to the very end will experience an unusual sense of satisfaction more than enough to compensate them for their energy.

The book consists of three parts, The Evidence, The Results, The History of the Problem, to wit, of Philo's quotations from Holy Scripture. We are often puzzled by what we imagine to be variant forms of O.T. quotations as used in the N.T., and in certain of the Fathers, especially the earlier ones. Dr Katz picks on Philo, places his variant forms before us, in a manner worthy of the Solesmes Fathers for clarity and conviction, and then propounds his theory that what we really have is evidence of a lost recension of the Pentateuch. If this theory is sound, then it may perhaps be applied to the N.T. and the early Fathers as well. It does seem sound when applied to Philo. But there is one point which seems to have escaped even the reviewer in the *Times Literary Supplement*, namely, a subtle, insidious, unconscious anti-semitism from which the author suffers, and which accounts for an unfair and unwarranted treatment of Aquila, for example on pages 37 and 65, and on page 67 where the latter's supposed confusion of two meanings of *etb* is noted. If Dr Katz, following Rahlfs, is right in this latter point, then the whole meaning of Genesis iv, 1, is at stake. Let us add that some of Dr Katz's conclusions concerning 'the interpolator' seem hasty, not to say harsh. But laying these objections aside as of little consequence, as indeed they are, we are forced to admire the author for this theory, both in its purpose and results, and we should regret that any would-be reader be discouraged by the formidable face of *Philo's Bible* at its first sight.

G.R.

St Augustine and the Donatist Controversy by Geoffrey Grimshaw Willis. Pp. 187 (S.P.C.K.) 15s.

The S.P.C.K. have lately produced some excellent patristic works, and this present volume can and will take its place with those already produced. It is a study of an important episode in Church History, which led St Augustine to work out a theology of the Church and the Sacraments. No work in English, at least to judge by the bibliography, has been so exclusively devoted to Donatism. The author has tackled his problem with minute care, as evidenced by the copious

references to St Augustine and to later writers. The book is roughly divided into two halves : first, we have a historical study of the whole dispute in great detail ; then follows a study of St Augustine's doctrine of the Church, prefaced by an introductory sketch of the ideas of Irenaeus and Cyprian, ideas which Augustine had to work out afresh. His Platonic training lead him to realize that the perfection of the *Societas caelestis* cannot be found here on earth, as the Donatists insisted, for the Church on earth is a *corpus mixtum*. Hence he is led to distinguish between the *communio externa* and the *communio sanctorum*. After a study of his views on Church and State, his sacramental theology is dealt with, especially that of baptism. He worked out the difference between the validity and the regularity of a sacrament.

The Catholic reader will be inclined to question Mr Willis's ready acceptance of Archbishop Benson's opinion about the forged interpolations in St Cyprian's *De Unitate Ecclesiae*. The whole question is one that cannot be dealt with in a brief note, but it is a little surprising that beyond a reference to the work, the opinion of Dr Jalland in his Bampton Lectures is not quoted. Dr Jalland believes that the two texts (the interpolated and non-interpolated) have been decisively, and finally distinguished ; that the text containing the passage on the Petrine primacy is not only authentic, but the original (Op. cit., p. 164). Surely this passage deserved a mention.

The author completes his work by showing its influence on the Anglican formularies and the seventeenth century English Divines.

D.W.H.

The Life of St Antony by St Athanasius translated by Robert T. Meyer. Pp. 136. (Ancient Christian Writers, Newman Press : Westminster, Maryland 1950) \$2.50.

This newly translated and annotated life of St Antony is an excellent piece of work well up to standard, but Dr Meyer shows himself not in complete touch with the mind of his subject.

In the introduction he complains of the space given by St Athanasius to the demons ! We suggest that Père Louis Bouyer's *La vie de S. Antoine* be read as a theological commentary on the Life. In this Père Bouyer stresses the fact that St Antony was not running away from anything but running after something, chasing the devil into his chosen fastenings, there to give him decisive battle. Christ has

already won the victory in principle, but his power must become effective in every Christian.

With this English life of St Antony and the recent study of John Cassian (to be reviewed later) from the Cambridge Press, we only need an English work on Evagrius to have a complete study of the earliest monastic tradition.

K.F.E.W.

Pastoral Care : St Gregory the Great (No. 11 of the Series : Ancient Christian Writers) translated by Henry Davis, s.j. Pp. 281.

Previous volumes of this series have already received a welcome in this Review, and this one both in the interest of its subject-matter, and in the quality of its translation is well up to the high standards so far maintained. Undoubtedly of the spiritual classics of antiquity this treatise was one of the most far reaching in its influence. In a valuable introduction, Fr Davis notes that St Gregory called it the *Liber Regulae Pastoralis* and suggests that he had in mind to write for the secular clergy something which should be a counterpart to the *Sancta Regula* of the monks. This is an interesting theory though St Gregory's work does not deal specifically with the life of the pastor, so much as provides him with a guide to the helping of the souls of others (Part III), as well, it should be added, as plentiful matter for examining his own conscience (Part II).

Given that the helping of souls is a practical matter and that problems vary with time, place and circumstance, it may be asked whether an ancient work can help us much? Have we not many excellent up-to-date works on Pastoral theology? The answer to this undoubtedly lies in the intrinsic depth and value of St Gregory's teaching, and also on that peculiar attractiveness found in ancient writers, and often lacking in modern ones, due we believe to the fact, not that they knew Holy Scripture well, but that they were penetrated by it. In this respect St Gregory is exactly like his master St Benedict, and in another too we are reminded of the Holy Rule. *Discretio mater virtutum*, wrote St Benedict, and this adage St Gregory carries out line by line in his counsels, his very method of balancing his chapters (to the patient and the impatient, to the joyful and the sad) enforcing it. He was exceptionally equipped for his task and nothing could be further from the facts than his disarming introduction 'inexperienced as I am'. Hence the lapse of time has done nothing to obscure the value of his counsels to those who have the good of souls at heart.

D.J.P.

The Origin and Evolution of the Christian Church by the Rev. T. G. Jalland, D.P. Pp. 178. (Hutchinson's Universal Library) 7s. 6d.

Books on the origins of Christian Society are invaluable when, like this, they are based on wide reading and mature thought; both of which are abundantly manifested in the work under review. Doctor Jalland traces with painstaking detail the evolution of the Christian Church as it appears in full development in Hippolytus and Irenaeus from the Judaeo-Christian communities of the apostolic age. He shows why the Apostolic Succession is of the essence of the Christian Church, how the single Bishop ruling the local *ecclesia* derives his authority not from his congregation but from the plenitude of jurisdiction conferred by Christ upon the apostles, how they came to be judges of doctrine as well as censors of conduct and the fount of sacramental grace; and this not by creative evolution but as the unfolding of principles implicit in the gospels and epistles. This is fundamental to the constitution both of the Catholic Church and the 'apostolic' Orthodox Church of the East, and fatally undermines the position of protestant congregationalist Churches. Not less does it injure the national churches, whose jurisdiction historically was drawn from the ruler as representative of the Christians of the national territory. *Cujus regio, illius religio* was not an apostolic dictum.

The last few pages (pp. 172-8) are devoted to a very brief account of the rise of the patriarchal sees and their claims to jurisdiction over the surrounding local churches; an overriding jurisdiction which, though theoretically justified by appeal to apostolic foundation, probably arose from the practical necessity for a united front against the vagaries of heretics and of Gnosticism in particular.

Yet from the very beginning the Roman see plainly takes a special pre-eminence, and by implication claims to be *sui juris*. 'However much the see of Rome may have owed to the secular prestige of the city in which it was located, there is all but universal testimony in the Church of the pre-Nicene age that ultimately its *potior principalitas* depended on the tradition, if not the fact,¹ that its *ecclesia* had been founded and erected by none other than the two apostolic princes, Peter and Paul.' But does not Doctor Jalland see that this brings us

¹ Is this reservation still necessary in view of the recent archæological finds below the crypt of St Peters?

right back to *Tu es Petrus*? For it is easy to see that Paul was an 'apostolic prince' in his own right, so to speak, by his astonishing missionary activity and his comparatively voluminous contributions to the New Testament. But Peter, who seems at times to have been almost the whipping boy of the apostolic college in the Gospels—whence comes his principality, unless by direct delegation of the Master. And then—*ubi Petrus ibi Ecclesia*: the principality conferred by Christ could be taken away by no man.

'When, later', continues our author, and it is the last sentence of the book—'Rome's claims and authority were repudiated, it was largely because a spiritual hegemony had come to be displaced by an absolutism hardly distinguishable from that of the secular Empire, whose role and methods the Papacy had almost unconsciously assumed.' Well, Well!

DOM THOMAS RIGBY.

Roman Catholicism by Thomas Corbishley, S.J. Pp. 141 (Hutchinson's University Library).

Quite a number of books have already appeared giving a concise account of the Catholic Church, and we naturally are inclined to enquire whether a new one has about it anything special differentiating it from others. Father Corbishley's little work is a miracle of compression, and as the series to which it belongs implies, it supposes a certain standard of education in the reader. It is not a simple exposé of the Catholic Faith, though this will be found in chapters iv and v, but rather a series of essays on different aspects of the phenomenon of the Catholic Church as it will appear to an educated outsider. To the Catholic it will be a profitable book to read, since the author has a happy knack of teaching and emphasizes things too much lost sight of. How it will appeal to the non-Catholic is much harder to gauge, since, while he will find his objections and difficulties, put forward with disengaging frankness, the answers are necessarily brief, and indications only of what is to be said; this is inevitable in a small work of this kind. Throughout there is a modern touch, which makes it eminently readable, and the author seems particularly successful in illustrating throughout how the Church is both divine and human, supernatural and natural, in this world but not really of it.

D.J.P.

A Treasury of Russian Spirituality, edited by G. P. Fedotov. Pp. xvi, 501 (Sheed and Ward) 25s.

This book deserves attention as an anthology of the writings of Russian spiritual leaders. Some of them may serve as an illustration to Professor Fedotov's former work, *The Russian Religious Mind* (Harvard University Press, 1946); but while this was restricted to the early Kievan period, the present anthology covers a wider range and includes authors up to the present day.

The eleventh century is represented by an extract from the Chronicle, giving an account of the life of St Theodosius by Nestor, a monk of his community. The Life of St Sergius (fourteenth century) is given in the abridged version of the famous and learned monk St Epiphanius. The early sixteenth century ascetical and mystical writings of St Nilus Sorsky are particularly valuable for those interested in the tradition of mental prayer. There follows a piece of writing coming from an opponent of the official orthodoxy, the Old Believer Avvacum; his autobiography is a most vivid human document which illustrates the controversies of the period and remains a classic of Russian literature. The next two authors are again canonized saints: with St Tychon Zadonsky (eighteenth century) begins a more modern and 'evangelical' strain, while St Seraphim of Sarov (died 1833) stands out as an almost unique Russian ecstatic saint of whom there are contemporary accounts.

The last three contributors, no longer canonized saints, bring the reader fully into the nineteenth and twentieth centuries. The profound and delightful *Way of a Pilgrim* belongs to the tradition of the mental 'Jesus-Prayer'. There follows extracts on prayer and the way of sanctification from the famous healer and parish priest, Father John of Cronstadt (died 1908). His own spiritual life was centred on daily communion. The last author, was esteemed an educationalist who died in 1934 in exile as a priest.

It may be bold to include extracts from a *Diary* of a modern man with the writings of canonized saints, but the reader gains insight into the inner life of a present day Orthodox in this way.

The selection is varied; the writings are given now in full, now in extract: the reader may regret that it is not always indicated when the one or the other is used; he may also wish for more precision concerning the source from which the works are taken, this is indicated only in some cases.

The editor was obviously confronted with a difficult task ; that of familiarizing the Western reader, be he a layman, be he Catholic or Protestant, with a tradition that is entirely new. The Preface and the short introductions to each of the writings seem to reveal this difficulty. Here is stressed the free spiritual trend of a St Nilus which 'verges on iconoclasm' (p. 88) ; here the terminology of the translations suggests Roman Catholic tradition ('Mass' instead of the 'Liturgy'). The editor points out the direct impact of the Gospels upon the Russian religious mind and emphasizes the following of the obedient, humble and suffering Christ. Perhaps the term 'kenotic' may introduce some confusion, particularly when in connection with a saint like Theodosius. We may also disagree with the definition of St Tychon, steeped in the Gospels and the writings of St John Chrysostom as a 'Westernizing kenotic' ; or with the assertion (p. 280) that in the Pilgrim 'the traces of a romanticism of Western origin are undeniable'.

Some of the writings included in the anthology may have been known to the reader in previous English translations ; but most of them would be new. Professor Feodtov has performed indeed a most valuable work of compiling and editing a 'selection from original sources of Russian spirituality the first attempt at such an anthology in any language'.

NADEJDA GORODETZKY.

Existentialism and Christian Thought by Roger Troisfontaines, s.j. Introd. and trans. from the second and augmented French edit., by Martin Jarrett-Kerr, c.r. ; A. and C. Black. Pp. ix, 76 (The Dacre Press) Wrappers 4s. 6d.

This work of a Belgian Jesuit is the third 'introduction' to Existentialism to appear in translation from the French : (those already published being 1, of Emmanuel Mounier's *Introduction aux Existentialismes*, Rockliff : and 2, of Paul Foulquié's *L'Existentialisme*, Dennis Dobson). By much the shortest of the three, it is also, in some ways, perhaps the best. Hence, it is the more to be regretted that it should now appear in what is—even at the proportionately lower, but still too high, price—so poor a format. With all the externals (even to the too numerous misprints) of a cheaply produced pamphlet, it is placed at a grave disadvantage with the two other studies above named, being marked by an appearance of triviality wholly out of keeping with the very real value of its contents. It is to be hoped, however, that intelligent

Catholic readers will not be put off by the book's impoverished exterior, but will hasten to make their own the much-needed clarification of ideas and values which, on this important topic, its pages certainly provide.

In his preface, Père Troisfontaines finds the origin of Existentialism in a certain 'vague, but all-powerful obligation to a kind of "sincerity" (impressing) itself upon the religious consciousness'. 'There is no doubt', he says, of its influence 'upon our generation, upon its judgements, and even more upon its spirituality'. It is one of those 'philosophies of reality which come to the real in order to establish contact with it . . . should they meet in the world with the action of the God-Man, they would *accept it and adjust themselves to it* (italics ours) . . . Does it not inaugurate a form of that "Christian philosophy" . . . desired by so many Catholics? . . . are religion and the new philosophy compatible, or not? That is the problem' (pp. viii-ix) ' . . . all the more delicate because a "mentality" cannot be reduced to formulas' (p. 1).

The author discusses this problem with notable balance and fairness in a first chapter—'Existentialism: Philosophy of Subjectivity'—through a number of concise sections on 'Character and Philosophy', 'History and Philosophy', 'Subjectivity': followed by brief sketches of the work of Kierkegaard, Heidegger, Jaspers, Marcel, Sartre and Camus. The chapter closes with an attempt 'Towards a Definition', from which some sentences may be quoted: '*existentialism is a passionate return of the individual to his own freedom, in order, by the unfolding of its processes, to extract the significance of his being*' (p. 25, author's italics). 'Truth can only be tested in the very description of experience, in the lived (and not the logical) coherence of its diverse elements . . . In other words, truth is opposed to concept. To know life . . . is to possess it by conquest or re-conquest of every moment' (p. 26).

In the second chapter, 'Comparison with Christian Thought', we read: '*existential* is in many cases opposed to essential, as the "incarnate" to the purely formal' (p. 30). 'Jesus Christ preached without bringing in an apparatus of systematic deductions . . . he proclaimed the necessity of living the truth in order to its full understanding' (p. 34). 'Would it not be a gain to scholastic philosophers and theologians if—after the example of Christ, their only Master—they were to coincide, by actual living, with the real: to experience it as profoundly as possible, striving to grasp it in its concrete aspects, only afterwards passing to objectification, to general-

izations and definitions' (p. 38 : *but re-translating from French, ed.*).

As do those of Mounier and Foulquié, the book devotes what may appear a disproportionate space to the confutation of Sartre : though this is perhaps inevitable at the present time, in any French study starting from the Christian postulates. Yet the 'long analysis' from *L'Être et le Néant*, of a woman 'in bad faith' (quoted verbatim on pp. 32-3), bulks altogether too largely in so small a volume : is the quality of its 'psychological observation' really such as to justify it ? (Mounier, too, has singled out this passage : not, however, for lengthy citation, but for brief summary and profound analysis [cf. Mounier, Fr. ed., p. 73]). Père Troisfontaines seems to have been dazzled by its apparent cleverness ; but it would be a pity should it come to assume the status of a 'classic example'. The fact remains that the whole of Sartre's mentality is—for the Christian (as the author has shown already, on p. 21)—radically perverted and unhealthy, and that his observations (more particularly in this sphere) can be of little more than pathological interest.

The translation, while fairly adequate on the whole, lapses at a number of points into something like 'schoolgirl-ese' : e.g. 'One of the most banal ever . . .' (p. 8) ; 'and lots of others . . .' (p. 15) ; 'the results of this enquiry made mince-meat of the conclusions . . .' (p. 17) ; 'chock-a-block with . . .' (for *pétri*, p. 71) ; 'freer than him . . .' (*sic.*, p. 61) ; while we have 'indispensable' every time (4) that the word occurs. It is to be hoped that the second edition, which this little study certainly merits, will be in every respect more worthy of it.

J.T.

Russische Denker. Ihre Stellung zu Christus, Kirche und Papsttum. Bernardt Schultze. Wien, Thomas-Morus-Presse im Verlag Herder, 1950 ; in-8, 456p.

The author is a professor at the Pontifical Oriental Institute. In this large volume he has collected together essays already published chiefly in Italian. These have been touched up and are now completed. His purpose is to discover what is the attitude of those Russian thinkers whom he considers the most representative, to the primacy of St Peter and his successors. His aim is to elucidate the present conflict between East and West.

Father Schultze is eclectic and rightly so. His investigations cover the work of thinkers of the Slavonic school, now better known in the West, including that of others less well known (e.g. Gogol and Danilevsky). He also considers the work of 'left wing' thinkers more or less unknown outside Russia (e.g. Belinsky; why not Herzen, more important?) He has resisted the temptation, not uncommon among Russian-speaking Catholics, of dwelling at too great length on converts. He has even omitted those who have been or still are members of the Company of Jesus.

On the other hand his principal error has been to read these authors with a preconceived idea instead of putting their difficulties before his readers. He has, as it were imposed upon them his own idea, an idea which is quite foreign to them, whether it be from the religious (or anti-religious) or methodological point of view. Most of these thinkers were not theologians. (The author deliberately set aside 'professionals'). They were religious philosophers; and this is true even of Bulgakov. There was in the case of the latter a theological evolution towards the end of his career and this could have been pointed out with great advantage in the study of his work which in other respects is well done. Father Schultze does not distinguish sufficiently between theology and religious philosophy, with the exception of a few remarks about Soloviev (p. 275 and 290). And again it is to be regretted that even in Russian religious philosophy, his principal idea, 'Theandrim,' does not appear to have been well understood. The author sees in it (p. 346) an absorption of the human into the divine, whereas in reality, it is a transfiguration, which is not the same thing.

It is a conscientious piece of work, but for the most part the author has not drawn from the original sources. Instead of giving some idea of Russian philosophy, the book rather introduces one into the mentality of its author (e.g., when on p. 371, existential dialectic of the Exercises of St Ignatius is opposed to that of Berdyaev). The quotations he has chosen from the best part of the book can hardly be said to have achieved his purpose.

DOM CLEMENT LIALINE.

The Divine and the Human by Nicolas Berdyaev. Pp. 203 (Bles) 18s.

This book was written in 1944-5 and the author in his *Preface* says he wishes to give expression to the inward

spiritual conflict of recent years. He admits only one metaphysic and that is meta-history. 'The philosophy to which I would give expression' he says, 'is a dramatic philosophy of destiny, of existence which is in time and passes over into eternity, of time which presses on to an end, an end which is not death but transfiguration.'

The book, we are told, was written in an exceptionally difficult period of Berdyaev's life. It has required great spiritual concentration in the writing to avoid being overwhelmed by the conditions of life. This in itself demands our interest.

Father Troisfontaines in his valuable little book *Existentialism and Christian Thought*, speaking of freedom, the goal of existentialists, says, 'Once we have become free and have emerged from community, are we going to move on towards isolation or towards communion, towards egoism or towards charity? That is the problem, the only one which is set to every man and which each by his own acts has to resolve.'

Apply this to the two men, Berdyaev and Sartre, who for many is a leader, and emphatically Berdyaev is on the Christian side, for however much he is, as he claims to be, a son of freedom, freedom remains for him a means or at most a secondary end but never the final or primary end of life.

It is a book of the dialectic of life, a living existential dialectic that he gives us. Here is concentrated the philosophy he has worked out in greater detail in his larger books. The titles of the chapters: Fear, Evil, War, Manhood, Spirituality, Beauty, Immortality, Messianism and History at once suggest a number of these; *The Meaning of History*, *Freedom and the Spirit*, *The Destiny of Man*, *Spirit and Reality* and *Slavery and Freedom*. So for the student of Berdyaev's works there is little that is new. It may, however, be as well to stress here that in addition to his existentialist thought Berdyaev approaches the problem of man—and this is always his central problem—along the line of St Gregory of Nyssa. One must also presuppose that he is thinking in terms of *apophatic* theology when treating of the Holy Trinity and Creation. Here of course is stirred up the discussion with the scholastics of the West and in the minds of most readers it is simply left as a discussion. This is partly due to the fact that most Westerners do not understand the thought of the Eastern tradition, but also to the fact that Berdyaev has not the patience really to seek the common ground there is in the theology of the West with that of the East. He is so often thinking aloud, so to say, asking questions without giving final answers.

DOM BEDE WINSLOW.

Advent by Jean Daniélou. Pp. 181 (Sheed and Ward) 8s. 6d.

Those who have read Père Daniélou's previous book, *The Salvation of the Nations* (also translated and published by Sheed and Ward) will welcome this one. The second book carries on the central theme of the previous one, viz., the building up of the total Mystical Body, but it goes deeper into the Mystery of Catholicism in itself and in its relation to the non-Christian world.

As the title indicates, the coming of Christ or His two comings form the basis of these studies. After an introductory chapter the book unfolds itself, thus : Abraham and the Hebrew Covenant; Melchisedech and the Covenant of the Natural Universe; St John the Baptist; the Angels and our Lady bringing us to the fullness of time. Then there is a study of the cosmic mystery of the Passion and the Ascension, concluding with a consideration of Christ as Prophet. These headings give but a brief indication of the work. Père Daniélou's exposition of the matter brings a wealth of patristic comment and so he plumbs the death of the Scriptures and the fullness of the Catholic message in preparing all men for Christ.

B.W.

Communism and the Churches : A Documentation by J. B. Barron and H. M. Waddams. Pp. 102 (S.C.M. Press) 4s.

A useful compilation drawn from authentic sources to show the pattern of religious persecution under the Communists in Russia, Albania, Bulgaria, Czechoslovakia, Hungary, Roumania and Yugoslavia up to the end of 1949. The scope of this work is to provide a statement of facts handy for reference, and from which the reader may draw his own conclusions. The Vatican decree of 13th July 1949, is added with comments taken from the Communist press. This book is recommended in a Foreword by the Archbishop of Canterbury writing as President of the British Council of Churches.

P.P.I.

Byzantine Painting. With an introduction and notes by Gervase Mathew (Faber Gallery of Oriental Art. Faber and Faber, 1950) 8s. 6d.

This brilliant and beautiful book might tempt one to buy two copies so as to dismember one for the decoration of the house. A cool, neo-classical, philosopher-St Luke of the

tenth century and a brilliant and hot 'evangelist' of the fourteenth century are perhaps the most pictorially satisfactory. They make the majority of worthy but pedestrian 'eikons' look very small coin. The illustrations are all but one previously unpublished—and how necessary and desirable this is in a domain still only very partially explored but which already suffers from repetition of the obvious ad nauseum. Nine of these illustrations are from MSS., eight in the British Museum and the ninth at Lincoln College, Oxford. They are beautifully reproduced in colour and chosen to illustrate certain trends and influences: classical, Islamic, 'dramatic tension', and and 'pure experiment'. The tenth, a fourteenth century panel from the Ashmolean Museum 'foreshadows the careful repetitions of much post-Byzantine art', only too successfully, one may think.

The 'Introduction' takes one's breath away. It is nothing short of genius to be able to cover so brilliantly and fascinatingly so much matter in so few pages. One page resumes the whole of Byzantine history, putting to rights older misconceptions, three and a half speak of the history of Byzantine art, but with easy reference to other sides of cultural life and the art of other countries. One is tempted to quote half the book. Perhaps one may quote a paragraph that the rest of the book goes to illustrate.

'From the ninth to the fifteenth century the Byzantines conceived of themselves as Romans and of the Greek classics as their special heritage. But it seems increasingly clear that the conservative character of their civilization has been much over estimated. Until the fifteenth century it remained characterized by a zest for experiment and for a sophisticated modernity in thought, in science, in literature and in painting. Even barbarian sources would at times be utilized precisely because exotic and bizarre. The continual innovations in literary form seemed closely paralleled by experimentalism in painting—when the origins of Italian Renaissance painting come to be restudied it may be decided that much that is termed Byzantine in the handbooks is in fact old-fashioned provincial Italian and that much at least of its most characteristic innovations are reflections of new fashions at a Constantinopolitan atelier.'

Byzantine painting is the anonymous work of ateliers because the artist was a journeyman, lower in the social scale than the writer. One and the same man might be responsible for MSS, panel and mural painting. Differences of style

are not so much between the capital and the provinces, as between first and second-class ateliers in either. These are some of the points of the next two paragraphs. The whole text is so packed that it is occasionally a little breathless and abrupt in its transitions. The author next considers the possibility of a Cappadocian School as the sole exception to a universality of style in the empire, and denies a real distinction between court and monastic styles. He remarks that the only real classification is based on the fluctuating taste of patrons and the technical experiments of workshops, but that these still require much more research. Three main tendencies are then distinguished between the tenth and twelfth centuries: a fashion for the antique, the influence of Islamic motives, and 'the desire for fresh expression of dramatic tension'. These are fascinatingly described, and illustrated, as already mentioned, by the reproductions. Among the novelties sought after 'the most important were fresh expressions of dramatic tension. These had an immediate source in new movements in Byzantine spirituality with their recurrent elaboration of detail of the Passion scenes. They can often be paralleled in Byzantine hymns. The convention of the "Stabat Mater" had been established in the Greek-speaking provinces some centuries before it reached the West.' An interesting reversal of the well-worn cliché of Western devotion to the Passion as opposed to Eastern devotion to the Resurrection.

The techniques are then considered, first of panel painting, then of wall painting—mostly oil or tempera on hard plaster, not 'true fresco'. The x-ray study of the rough blue-wash sketch on an underlayer of plaster will add greatly to our knowledge of Byzantine design. 'Yet the real variations in the technique of Byzantine painting were provided by fresh combinations of colour.' This is illustrated by masterly description of the colour of paintings of different periods in various churches at Mistra.

The extraordinary colour combinations 'would not be considered as violating nature. Byzantine nature was conceived as a unit, as intelligible, as following intrinsic laws, as incorporeal as well as corporeal. A phrase from the eleventh century philosopher, Michael Psellos is revealing; "to steal from intelligence the incorporeal quality of things and to realize the light within the body of the sun". In some fashion middle Platonism had coloured so many forms of Byzantine thought. Byzantine church painting was to remain a liturgy,

a ritual of all created things through which the initiate moved securely in a shadow world intent upon the world it shadowed. In the fourteenth century the figure rhythm and the pearl and sapphire can at times be linked with contemporary Byzantine mysticism, the search for the value of Number and for the Uncreated Light.' 'It may be suggested tentatively that Byzantine painting, like Byzantine mosaic, was in some fashion conceived as music and the colour combinations were seen as harmony. This might also explain the constantly altering geometric patterns which seem to underlie experiments in colouring. Already most Byzantine painting can be expressed in terms of the varying proportion of rectangle to triangle and of intersecting semi-circles. All movement is expressed as rhythm.'

How refreshing it is to meet a specialist who is not too specialized to be able to illuminate his subject by bringing other fields of learning and appreciation to bear on it. The description of the plates contains the same careful, scholarly details and the same illuminating descriptions and comparisons. It is a book that is a joy to the mind and the senses. It is Fr Gervase Matthew's plain duty to Byzantine studies and to lovers of Byzantine art to publish much more.

E. J. B. FRY.

BOOKS RECEIVED

Cambridge University Press: *A History of the Crusades*, Volume I. By Steven Runciman.

Penguin Books: *Buddhism* by Christina Humphreys.

Desclée De Brouwer: *Sermons et opuscules spirituels inédits*, Richard de Saint-Victor.

S.P.C.K.: *The Fullness of Christ*; Kyrillos Loukaris, by the Most Rev. Germanos.

REVIEWS

Journal of Arts and Letters. Brothers of the Christian Schools, Minnesota.

THE DOWNSIDE REVIEW

A Quarterly of Catholic Thought and of Monastic History.

Published by the Benedictine Monks of Downside Abbey,
Stratton-on-the-Fosse, Nr. Bath.

SPRING 1951

St Augustine's Teaching on Schism

The Abbot of Downside

The Priesthood of the Faithful

Mgr H. Francis Davis

Eck, Luther and the Mass

The Revd Edward Quinn

On Poetry and Philosophy

J. M. Cameron

A Month of Saints

E. I. Watkin

The Canterbury Forgeries and Their Author—II

C. N. L. Brooke

Reviews of Books

Commentary

*The Annual Subscription of sixteen shillings and eightpence
is payable to the Secretary, The Downside Review, Stratton-
on-the-Fosse, Nr Bath. (Single Copies 4/2 post free)*

Two E.C.Q. Reprints

- i Integral Catholicism and the Eastern
Churches Quarterly

Dom Bede Winslow. 3d.

at GEO. E. J. COLDWELL,

17 Red Lion Square, London. W.C.1

- ii National Churches and the Church
Universal

F. Dvornik, D.D. 3/-

at DACRE PRESS,

Dacre Street, Westminster, S.W1.

***for Catholic books
go to***

Duckett

***the Catholic
book centre***

140 STRAND, LONDON, W.C.2

Telephone: Temple Bar 3008 Telegrams: Galloway Strand London

***New and second-hand
Catholic books in all
languages sent all over
the world***

**For news and views of Catholic books read
DUCKETT'S REGISTER, monthly 3d.**

Stimuli

By Ronald Knox

10s. 6d. net

Monsignor Knox also describes these very short sermons as 'stings' and 'goads', and goes on to explain his reason for keeping them so short: 'They may catch the eye, now and again, of somebody who would protest that he was too busy to read a whole sermon. And a gnat's sting is better than no sting at all.' Stings to surprise us, goads to spur us on, and the economy of words serves but to sharpen the point.

For Goodness' Sake

By William Lawson, S.J.

8s. 6d. net

Virtue does not merely mean avoiding sin, any more than health means merely avoiding death—but Father Lawson was distressed to find how many people seem to think of it in that light. This 'informal treatise on being good' is cheerfully written spirituality for the layman, with constructive emphasis on the positive aspect of each virtue, and a lot of useful theology thrown in.

Portrait of Léon Bloy

By E. T. Dubeis

7s. 6d. net

'She quotes generously and she has not been content to produce a mere piece of hack-work, since she has approached her author with a fresh mind, never striving to be original for the sake of being original . . . Moreover, apart from her own comments, she never hesitates to give the comments of others. There is a fair-mindedness in her method which is to be admired.'

NEVILLE BRAYBROOKE in the *Irish Standard*

For further news of books and authors apply to Marina MacGill at this office for Sheed and Ward's OWN TRUMPET, which comes free and post paid.

SHEED & WARD, LTD

110-111 FLEET STREET, LONDON, E.C.4

Geo. E. J. Coldwell, Ltd.

NEW ADDRESS:

17 RED LION SQUARE, W.C.1



I supply your
Book Needs ∴

I am anxious to buy
second-hand books by
Catholic Authors ∴

*My old stock was completely
destroyed by enemy action
and it must be remade ∴*



PLEASE NOTE:

Subscriptions for "Eastern Churches
Quarterly" for 1951 must be sent in to above
address early to enable us to proceed.

The Price appears on the Front Cover.

PAX

THE QUARTERLY REVIEW OF THE BENEDICTINES
OF PRINKNASH

CONTENTS OF SPRING NUMBER, 1951

The Abbot's Letter

Aylesford

Archdale A. King

Relationships

M. Allen

The Expansion of the Benedictine Rule in Gaul in the Seventh
Century

S. G. A. Luff

The Organ at St Michael's Abbey, Farnborough

H. Stubington

Community Notes

Reviews of Books

Single copy 1/6 post free. Annual subscription 6/- post free.

FROM

THE SECRETARY FOR PUBLICATIONS
PRINKNASH ABBEY GLOUCESTER

THE REVIEW

"Église Vivante"

GIVES THE EDUCATED CHRISTIAN A
KNOWLEDGE OF THE MISSIONARY
TEACHING OF THE CHURCH AND OF
THE PROBLEMS AND CIVILISATIONS
OF ALL MISSION LANDS

Its annual Bibliographical Supplement
records everything which is published
in regard to Ecclesiology.

Yearly, 500 pages in 4 volumes
16/- (with the Supplement 19/-)

DUCKETT

140 Strand, London, W.O.2

Free specimen on demand at
the Review's address :
28, rue des Joyeuses Entrées,
LOUVAIN (Belgium).

Catholic Records Press

EXETER

ECCLESIASTICAL
SCHOLASTICAL
EDUCATIONAL
DEVOTIONAL
LITURGICAL
MEDICAL

for all Printing
requirements

THE EASTERN ORTHODOX CHURCH

R. M. FRENCH

A brief and balanced account of the second largest organized body of Christian believers.

The book includes an outline of the historical development of the Eastern Church, touching upon the cultural and æsthetic back-ground and providing some account of her worship and of her doctrinal position. The relations between the Orthodox Church and Christians in the West in modern times, and her own specific contribution to the understanding of the Christian Faith in the world of to-day are not overlooked.

7s. 6d. net

HUTCHINSON'S UNIVERSITY LIBRARY

PARISH KYRIALE

Modern notation.
Thirteen Gregorian
chant masses ; *Credo I and III* ; *Missa de Requie, Libera, etc.* ;
Asperges, Vidi Aquam ; chants at Benediction. The copy 10 cents.

WHY THE MASS ?

Explains the Mass as
the Sacrifice of the
New Law, the Sacrifice of Christ Himself, and the Sacrifice of
the people and for the people. The copy 5 cents.

ORATE FRATRES

A Liturgical Review
devoted to the pro-
motion of an understanding and active taking part in the divine
worship of the Church. Subscription \$2.00 per year in the U.S. ;
in Canada \$2.25 ; in other countries \$2.50.

For special rates and for discounts on lot orders, write :

THE LITURGICAL PRESS

COLLEGEVILLE, MINNESOTA

THE NATIONAL BUREAU OF STANDARDS
WASHINGTON, D. C.
1901

THE NATIONAL BUREAU OF STANDARDS
WASHINGTON, D. C.
1901

PRINTED IN ENGLAND AT
LONDON: ADAMSON PRESS
PATENT ROAD, LONDON